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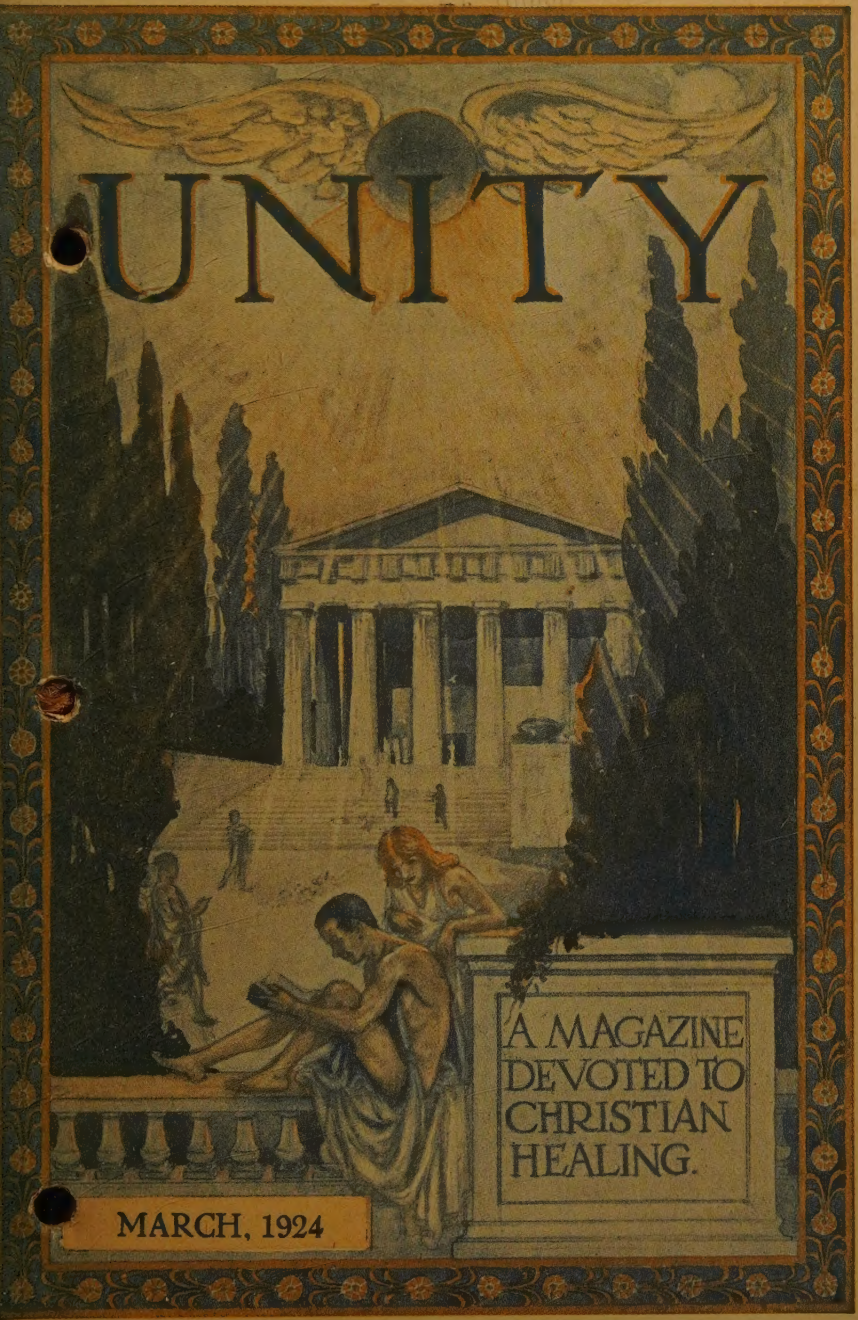

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UNITY

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is, not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

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INVOCATION

I acknowledge thy presence and power, O blessed Spirit. In thy divine wisdom now erase my mortal limitations, and from thy pure substance of love bring into manifestation my world according to thy perfect law.—*Charles Fillmore.*

ENTERING INTO CHRIST LIFE

CHARLES FILLMORE

PEOPLE are continually asking questions about death and the after life. These questions are not confined to the common people, but scientists and philosophers in every department of life are investigating the cause and the meaning of the phenomena of death. The metaphysician's answer is that death is merely a temporary lapse from that continuity of action called life, and that no satisfactory answer can be given until the character of life is better understood.

One who gains a deep consciousness of life and feels the inner thrill of the spirit that moves man to action, ceases to regard death as more than a deep sleep or rest from life's activities. Jesus so regarded it; so did Paul and the other early Christians. They saw the animating Spirit so clearly that it was all and in all, and those who failed to comply with its law and became exhausted to the point of physical dissolution were referred to as "fallen asleep." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The Bible plainly teaches that it is not natural for man to die. The original Adamic man was not created to die, but to live. The natural man under the illusion of sensation, the serpent, thinks that there are two powers, pleasure and pain, or good and evil. Thus thinking, man ignores the law of wisdom, which would show him that duality in all of its phases is merely the real and unreal or the something and the nothing of Being in action. We should distinguish between Being in its quiescent state and Being in action.

We cannot understand death from any other standpoint than life, and life is spiritual. Therefore our best authorities are those who have spiritual understanding. Paul says: "The mind of the flesh is death," and the

great theme of the Bible is that all men are dead through trespasses and sins. Modern medical science says that only one third of the cells of the body are alive. This proves the claims of Scripture writers that man, in the present race consciousness, is already dead, the death of the remaining one third of the body cells being merely a "second death."

Men do not count this first death in its right relation to the "second death," which is that secondary cessation of activity in the body, when the soul loses control of it, and we have to bury it, or burn it, or in some other way dissolve it. But if modern physiology and this Scripture are true, men are already dead. You do not have to wait until your body stops all action to be dead. If you are a sinner, if you believe in two powers, good and evil, you are already dead. Then why should we worry about the condition that we are in after we go through the second death? The condition can be judged by the present, of which it is a continuation. The first death is death of the light and life of the spirit in our consciousness, and the result is a withdrawal of the soul from the organism. The soul of the carnally minded does not live in the body, but outside of it. Because of his sins, man has been driven out of the body Eden.

What is death? Succinctly stated, it is cessation of vital force and action in the body. Death may be measured from two planes of consciousness: The physiologist estimates the percentage of dead cells in your body; the metaphysician tests your spiritual understanding and usually discerns that you are "dead through your trespasses and sins" in about the same proportion. Jesus awoke to life people who had fallen asleep in death. Peter and Paul exercised the same power. Neither Jesus, Peter, nor Paul awoke all his friends who had fallen asleep in death.

There are various degrees of this sleepy condition

that the body falls into. Even students of physiology find that the body has unused resources that can be temporarily awakened. Through deep breathing they bring into action certain centers in the lungs that give additional purity to the blood. They can quicken other centers in the organism, until weak people become strong. This is not the regeneration taught by Jesus, but it demonstrates that the body is not living up to its capacity even in a material way. Some physiologists say that in our thinking we use only a little spot near the top of the head. We do not think through the whole brain as we should. Nearly all man's nervous system is in a sleepy, inactive state. Material investigators tell us that if some substance could be poured in through our nervous systems, a substance that would wake us up all over, we should be transformed into new beings. That is exactly what the new life in Christ does for us. "Be ye transformed by the renewing of your mind." We are not going to be transformed by deep breathing, or muscular exercise, or by having our nerves shocked with electricity, but by a new process of thought and spiritual energy we are to awaken our sleeping bodies. We are going to get back to the original state, where we consciously receive the inspiration of Spirit and charge our bodies with the life of the infinite Life.

This is the teaching of pure Christianity, and it is borne out by the discoveries of modern science. Both agree that men must have more life and greater vitality in order to carry forward the demands of mind and its aspirations. Jesus went so far as to claim that men who do not lay hold of the larger consciousness of life which he brought to the race have no life in them.

What shall we do to escape the second death? We must take the life of the Christ man, which is potentially here in every one of us, and concentrate it into these brains and these bodies of ours. It is by the power of the word that this is accomplished. You can begin by

quickening your circulation through throwing into it some living thoughts and words.

Jesus Christ said: "I came that they may have life, and may have *it* abundantly." What is the office of these little canals that run all through our bodies? They are the rivers of life which flow from the one head, divine Life. They carry the blood corpuscles, which physiology tells us are little batteries, each with its positive pole and its negative pole. If those little batteries have the life element in them, they constantly electrify the organism; but if you, through the power of your thought and word, affirm the negative of life and talk about its absence, what are you doing? You are eating, or appropriating conditions, from the tree of sin and evil. There is no duality in God. To have evil in the mind in any form is to eat it, and such eating poisons the whole system. We intuitively know that God is good and God is all. Life is the one reality and it is everywhere present. Then there is no need of any concept of any state or condition called death.

Eating is the outer expression of mental affirmation. Every time you take a mouthful of food you begin at once to appropriate it through mastication, digestion, and assimilation. All those functions of the body are forms of affirmation. Through them the man is constantly saying, "This is mine, mine, mine," and through these processes he appropriates and builds up his organism. So it is proper to say that man eats of the tree of the knowledge of good and evil, if he allows both to have place in his mind. He eats them through his mind, because eating is a mental process. Everything, resolved to its last analysis, is mind, consciousness. You cannot conceive of anything without consciousness entering into it.

Then if we would realize the larger life, we must believe in it and begin to affirm it as ours here and now. And what kind of life do you conceive eternal life to

be? A life that goes and comes? Affirming eternal life, would you say: "I feel tired and weak; I wish I had a little stimulant to tone me up"? Certainly not. You would meet the feeling of weakness with an affirmation of strength, and every evil suggestion would be met with a denial of its reality and a strong word of Truth. These sound words quickly tone up the mind and the body and there never is any reaction.

It does not make any difference to the loyal Christian how many people have "fallen asleep." They awaken again, we know that; what men call the sleep of death is only a long dream. Some people have more vivid dreams than others, so some of those who fall asleep in the second death may dream of returning life until they quickly take up again the construction of an organism. The early Christians considered it a great advantage to have even a knowledge of Jesus before falling asleep.

It is possible to think about the absence of life until death seems real and lasting. This makes the dream of death dense and dark and the awakening slow. Christianity shows us how to come right back into life; it is the only salvation for man. If you believe faithfully in the Christ life you will never die. That is the promise of Jesus, and our understanding of the laws of mind substantiates his claim. The mind can be so filled with thoughts of life that there will never be room for a thought of death. Death can never take possession of the body of one whose mind is thoroughly charged with ideas of life.

This will answer for you the question: "If a man die, shall he live *again?*" Every man lives just to the extent that he appreciates what eternal life means. Eternal life means continuous conscious existence in the body. We must not only live, but we must live wisely. In the Genesis allegory it is written that for fear that man would eat of the tree of life and live forever in his

sinful mind, the Lord God sent him forth from the Garden of Eden. This means that in the present race consciousness sinful man does not consciously live in his organism, which is the real Garden of Eden. In his unregenerate state man reflects his mind into his body. But when the baptism of fire, the descent of the Holy Spirit, takes place, there is a reunion of mind and body and the thrill of divine life is again felt by Adam. The return of the soul to the interior of the organism is part of the symbology portrayed in the history of Jesus of Nazareth. We must seek to know the law of life before we can live forever. If we do not conform to that law, life is a tragedy.

The law of life is revealed to the mind of man through conscious thinking. Give attention to the omnipresent Intelligence, and it will make you wise. The "*light* which lighteth every man, coming into the world" is here as the atmosphere is here. It "shineth in the darkness; and the darkness apprehended it not." Why? Because men do not realize the truth about Spirit and its laws. Spirit is like mind—in fact it is the highest realm of mind. There is an ever-present, all-knowing One. Put yourself in conscious unity with this Presence through the power of your thought and your word, and you will gradually become mentally open to a world of causes of which you never dreamed.

Physiology says that the body has two sets of cells: live cells and dead cells. The live cell has a little electric light at its center: the dead one is dark. In good health there is a preponderance of the light cells; in ill health the dark cells predominate. Metaphysicians have found that man can light up these cells by affirming life and intelligence for them. So they tell their patients to make affirmations like these: *I am alive with the life of Christ. I am intelligent with the intelligence of Christ.* Take those words and use them day after day and night after night; affirm them

when you go to bed and affirm them when you awake in the morning; make them part of your consciousness, and you will take a very important step in demonstrating eternal life.

The body is shocked to death by the violent thought voltage of the unwise mind. Selfishness leads to strife, which is followed by anger and hate. These emotions generate currents of thought that burn up the body cells in the same way that a live wire sears the flesh. The hate currents burn out the connections in the glands exactly as an excess current burns out a fuse in your house-lighting system. Then the lights go out and death of the body sets in. Love, peace, and harmony are the only remedies that count. "God is love," and to live in God mind man must cultivate love until it becomes the keynote of his life. You must love everybody and everything, yourself included. Some people hate themselves. Self-hate is destructive also. You must love yourself. Affirm the infinite love as your love, and you will find that there will be generated in your mind and your body an entirely new element. Love is the cementing element of all things. You could not have an organism, God could not put together that substance that makes up the form, without the cementing power of love. The magnet of electrical science is love. You must have love. You cannot live without it. Then begin to live in the thought of love. Personal love is part of the law, but divine love is its fulfillment. Center your love thoughts upon God, and you will find love for your fellow man growing marvelously.

We must have substance also in its purity in our bodies. There are elements all about us that, if we knew how to use them, would make any kind of form that we might desire. We have not cultivated faith in the idea of invisible substance, and it has not been incorporated into our flesh. But now that we know that it exists and that by our affirmations we bring it into

expression, we should begin at once to affirm divine substance; then our bodies will go through a refining process that will continue until we are transfigured into the likeness of that divine man whom John saw on Patmos.

The pure substance of Being is a universal solvent. Man can take that substance idea into his mind, divested of all impurities, and purify everything upon which he concentrates his mind. Do you know what makes an impure cell in your organism? Simply the thought of impurity. The impure food that you eat has something to do with the impurity, but first the trouble is in the mind as an impure idea. Expectoration, coughing, and all forcing of impure cells out of the organism, are part of the purifying process being carried forward in you by the Holy Spirit. When you find yourself trying in this manner to eliminate impurities, stop and affirm the one infinite, pure substance as the only substance in existence. This mental attitude will tremendously increase your spiritual power and open the way for the quickening Spirit.

Jesus said that his body was living substance, and he told his followers to eat it. You eat the purified substance of the body of Christ by affirming it to be the real substance of your body. You can send the thought of pure substance to every part of your body and it will affect the mucous membrane until the catarrhal condition, and the cold, and all the inactive cells will be purified or eliminated. This process will stop the coughing and the wheezing if you hold steadily to the one proposition that there is a universally pure substance and that that substance is the one element out of which the Christ body is formed in you.

In the regeneration we thus daily put on the body of Christ, until finally every cell becomes so related to its neighbor that each one reflects upon the other, like

diamonds, and we shine. "They that are wise shall shine"—wise in the wisdom of Spirit, knowing themselves to be spiritual beings and alive here and now.

The whole secret of the demonstration of Christ is that we shall come to realize our original sinlessness. Sin and the consciousness of sin are the causes of all darkness and death. No amount of physical aids to health can overcome the sins of the carnal mind. Unless he is regenerated under the Jesus Christ teaching, man is a whited sepulcher, "full of dead men's bones." So we are not really alive, wholly alive, safely alive, eternally alive, until we get right where Jesus Christ was and is. He cultivated and demonstrated these thoughts that are the foundation of mental harmony, and if we study his life we shall see just how we must follow into that life, become part of it, and live in eternal life here and now.

If we are not spiritually alive, if we have not the Christ mind, we are not alive at all. That is the teaching of Christianity. If we believe in the Bible we must believe these propositions; in order to be alive, really alive, we must be sanctified, purified, and regenerated. We must be perfect, even as Jesus Christ was perfect. There is no middle ground, no other way. We would as well face this proposition first as last, because we cannot get away from it.

If I am in any respect a sinner, I have in that degree a corruptible, dead body. I must then be guilty of the carnal mind. And what is the remedy? I must get rid of carnality, that is all; the quicker I do that, the quicker shall I become alive. I should not expect that through my further dying the Lord will make me alive. I can find no promise of any kind in the Scripture that warrants any such presumption. "God is not *the God* of the dead, but of the living." "Ye must be born anew."

AND BEHOLD IT WAS VERY GOOD

ARTHUR P. BUCK

MARK TWAIN is credited with saying that he enjoyed reading the dictionary because he liked "to see how the characters came out," evidently meaning that he liked to trace the words back to their origin and discover whether they were of noble ancestry. It is probable that in tracing the ancestry (or origin) of words the dictionary can furnish no "character" that "comes out" more strangely interesting than the word "hell." The Standard dictionary, defining the word as "the place of departed spirits, called by the Greeks *Hades* and by the Hebrews, *Sheol*," states that it comes from the old Anglo Saxon word *helan*, "to conceal." This meaning seems quite appropriate, since both words stand for a vague conception of the dark (or concealed) underworld in which the ancients pictured the dead. But words, like individuals, get reputation, if not character, from the company that they keep, and the associations through which the word hell comes to us have given it a reputation that it does not deserve.

In its definitions of the word heal, the Standard dictionary includes: "To restore to a state of health or soundness;" "to give wholeness and purity;" "to conceal; to hide," and it declares that this word also comes from the Anglo Saxon word, *helan*, to hide. The relation of wholeness or health to covering or hiding may be noted in the expression, "The wound is healing," meaning that new cells are covering it, and the dictionary, thus proclaiming hell a brother to health, establishes its noble ancestry.

To be sure, the dictionary (mixing reputation with character) introduces its definition with an accepted prejudice, saying: "The abode of evil spirits; . . . the state of eternal punishment;" but it immediately apologizes by saying: "Although now almost universally

applied to the state and place of eternal punishment, the word was originally used in the same sense as Hades, meaning the underworld, the abode of the departed." It defines Hades as the equivalent of the Hebrew term, *Sheol*, and defines *Sheol* as "The underworld; place of the dead or departed spirits."

Usually *Gehenna* (not *Sheol* or *Hades*) is associated with fire, but in one instance Hades is associated with a consuming flame. The parable that tells of the carrying of Lazarus to Abraham's bosom and of the rich man's death and burial, goes on to tell of his looking up from Hades, seeing Lazarus afar off, and requesting: "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." The subsequent conversation discloses that between the two a great impassable gulf is fixed, thus making it difficult to harmonize the parable with the dictionary's definition of Hades as "the condition and abode of the souls of the dead," for if it is the abode of all the dead, what is the fixed gulf between different persons?

As a matter of fact, the rich man and Lazarus represent but one man, the rich man (the well-cared-for, well-clothed, and well-fed) being the body, and Lazarus the soul. Those who have made a special study of the matter declare that, until the physical body disintegrates, the soul must remain in some degree earth-bound; that there is some mysterious connection between the two for a longer or shorter period after that which we call death takes place. The writer, having experienced the amputation of a limb and the various resulting phenomena (including the fact that, though there is now no *manifested* hand or forearm, the hand and fingers are as real, and as responsive to his will to bend or flex, as before the amputation) may credit some experiences of others that, except for his own experience, might test his credulity. Even with that

experience, he accepted, only with considerable mental reservation, this story: A friend told him of a close acquaintance who, after having a leg amputated, declared that he could not stand the cold water on his amputated foot and that he would go crazy if his foot were not taken out of the water. The man's distress continued, so the tale ran, until the limb was disinterred and buried in a dry place.

The writer told the surprising story to the surgeon who had amputated his arm. "Well," said the surgeon, after a long pause, and speaking very deliberately, "I don't pretend to understand it—my common sense tells me there can't be any such thing. I'm not sure that most of the seeming discomfort is other than imagination; but, my experience convinces me of the wisdom of dressing an amputated limb with the same care that one would give the remains of a friend—as I did with your own arm before I gave it to your father with instructions to bury it in a dry place."

During the twenty-five years I have carried an empty sleeve, I have received a mass of testimony that fully convinces me that the comfort or discomfort that the wounded soldier feels in the *invisible* hand or foot is often, if not always (until disintegration takes place) dependent on the condition (as comfortable or uncomfortable) of the amputated member. This theory harmonizes with the testimony of those who say that a soul remains earth-bound for a period, held by some invisible influence to the temple it built and then abandoned, and it harmonizes with and furnishes a key to our parable, a key that harmonizes parable and definition and disposes of all the problems that the parable raises.

Let us consider the case of an individual. Suppose that he has created intense, abnormal appetites, indulging the body and its senses at the expense of the soul, thus starving the soul and making Lazarus a beggar. Thus starved the soul dies, that is, it is separated

from the body, and returns to the bosom of the Father (Abram, father of God), there being no burial or occasion for burial. The rich man (physical body) dies, of course, and therefore needs burial. Between the two a great gulf is immediately fixed: Lazarus cannot return to the rich man (the soul cannot reënter the body). The mysterious cord between the soul and the temple that it built is not entirely severed, however, nor is the body consciousness entirely eliminated, till disintegration has been accomplished. The body (rich man) is consumed with fire, but, as hinted in his declaration that his five brethren (five senses) would also perish, it is not this fire that causes the anguish that makes him appeal to Father Abraham. His anguish in the flame resulted from the unrestrained, consuming appetites that lust and sensuality had implanted, intense desires that can be fed only when body and soul are together, desires that may not cease till the "rich man" is consumed (until disintegration is accomplished).

Two other words sometimes translated hell are associated with endless fire. The first, *Gehenna*, is defined as "the place of future torment; hell; originally, the valley of Hinnom near Jerusalem, the place where the city offal was thrown, fires being kept burning to purify the air. (Gr. *Geenna*, Heb. *Ge-hinnom*, valley of Hinnom);" the second is *Topheth*, "a place at the southeastern extremity of the Valley of Hinnom, near Jerusalem. . . . In later times it became a place for depositing the city's refuse, and fires were kept burning to consume the offal." The two words therefore have the same significance, and the continually burning fires with which they were associated were for purifying or cleansing by burning or destroying the waste material that came to the dumping ground. They suggest Paul's statement: "Each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what

sort it is. . . . If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire," indicating that fire is an instrument of salvation rather than of destruction.

A picture of endless fire, a picture that harmonizes with Paul's statement, with the definition given, and with the origin of the terms, is found in Malachi 3:2, 3: "He is like a refiner's fire, . . . and he will sit as a refiner and purifier of silver." Let us consider the refiner of silver. He sits before the endless fire—endless in that it continues uninterruptedly and is not extinguished or relighted so long as he has silver to refine. He takes new silver and a new cup. He holds the cup containing the silver over the endless flame until the silver is melted. Still he holds it, and watches. The silver changes color; the changing colors move with varying speed and direction; the refiner watches more intently. Then suddenly it breaks, and the colors rush to the edges and are absorbed by the porous container! Quickly he snatches the cup from the fire and empties the silver, but the fire burns on. That is a true picture: Your work and mine shall be tried by fire, but neither you nor I (your work nor my work) may be in the flame longer than the time needed to complete the refining. The fire is eternal but the test is brief.

We have already noted that the word hell comes from the same word as heal, but the first use we find of the expression, "hell of fire" or "Gehenna of fire" (Matthew 5:22), seems out of harmony with such a relationship: "Whosoever shall say, Thou fool, shall be in danger of the hell of fire." Let us consider this case: In a Bible school class it was suggested that sickness, pain, or other discomfort might be traced to wrong thoughts or destructive emotions, attention having already been called to the Master's teaching that sin (missing the mark) began not with the act but with the thought and the feeling that led to the act. A visitor,

taking exception to the remark, spoke with some feeling, finally standing up and stretching forth his hand, demanding: "Do you mean to tell me that it was my wrong thinking that brought that boil on my hand? Why, a man's a fool to talk like that!" It developed that this "boiling over" (giving forceful expression to malevolent thoughts and baneful emotions) was a habit with him. A series of boils, misfortunes, and accidents have followed him.

It really is true that strong emotions change the chemical action in and the composition of our bodies, as scientists repeatedly have proved, and strong chemical reaction in the organs is bound to bring acute diseases, boils, fevers, rheumatism, and the like. So, whether a man shall definitely declare, "Thou fool," or shall indulge in destructive thoughts and emotions, his passion, reacting, brings him "in danger of the hell of fire," and he does not need to await a distant hereafter to experience that danger.

The fact that one may be in danger of the hell of fire does not determine the purpose or the character of that fire. If I declare: "Whosoever stumbleth over the andirons shall be in danger of the hearth fire," shall you therefore decide that the fire is an evil force for destructive or punitive purposes? Certainly not; the fire remains a positive force for comfort and warmth, and a very little consideration of physiological laws must convince any one that the same "fire" that sometimes results in boils, dyspepsia, or rheumatism may, when performing its normal function, maintain a condition of perfect health. Since our original word, *Helan*, is the root word of both hell and health, we may well wonder whether the Scriptural uses of the word hell indicate a healing function.

The "Gehenna of fire" in the valley of Hinnom, apparently destructive of the foul matter burned therein, did not in fact destroy the substance but changed its

form, making the foul clean; the refiner's fire only *moved* the impurities in the silver, leaving the silver refined. The well-known expression, "Every boil is worth five dollars," testifies that, however painful the process, even boils have a cleansing effect, or, more properly, they are the effect of an abnormal activity of the warmth-giving, healing "fire" that, from the quickening of infant life till the flame dies out, burns continuously in your body temple and in mine. Normally the flame of life constantly consumes the tissues that have served their present purpose, producing warmth and health and energy; abnormally the flame burns too fast, too slow, or with unequal distribution (as prevailing thought or stronger emotion controls), and boils, aches, and pains result. Normally the fire produces that well-balanced dying daily that Paul mentions, the daily manifestation of life more abundant; abnormally the same fire, directed by destructive thought or unworthy emotion, interrupts or overdoes the normal consumption and carrying away of the useless (whether substance or thought), and brings about one's dying entirely instead of daily.

Why can we not see that the prevailing indictment of hell as a fearsome thing, or as a place or condition of future punishment is neither true in fact nor warranted by Scripture? Why can we not see that, in fact, physiology, psychology, and lexicon, definition, derivation, and illustration testify that the "hell of fire" is normally the fire of health, the fire that heals, or the flame of life?—for health and life are one. The fire of health, consuming what in the body temple is ready to be disposed of, is a beneficent force, a life-giving, life-continuing agency, just as the fire in the open grate is a purposeful, comfort-giving force in the home. The healing fire (or hell of fire) acts in accordance with unvarying law. Any one who ignores that law is in danger of that same healing fire, whether it is

through such an attitude of condemnation as would prompt him to call his brother a fool, or whether he stumbles over the andirons; but the duration of painful experiences resulting from one's having placed himself "in danger" has no relation to the duration of the continuous hearth fire or the everlasting healing fire.

BIBLE TERMS

Readers of the Bible will be interested in the following expressions frequently occurring in the Scriptures:

A day's journey was about thirty-three and one fifth miles.

A Sabbath-day's journey was about two thirds of an English mile.

Ezekiel's reed is said to have been nearly eleven feet long.

A cubit was nearly twenty-two inches.

A finger's breadth was equal to one inch.

A shekel was about fifty cents.

A shekel of gold was $9.07.

A talent of silver was $1,650.86.

A talent of gold was $26,448.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was two cents. A mite was one half cent.

A homer contained seventy-five gallons and five pints.

An ephah, or bath, contained seven gallons and four pints.

A hin was one gallon and two pints.

A firkin was seven pints; an omer six pints.

A cab was three pints. A log was one half pint. —*Selected.*

After all it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy.—*Geike.*

SPIRITUALIZING A HUMAN MIND

E. V. INGRAHAM

AMONG students of metaphysics there are those who are constantly referring to the spiritual mind and to the intellectual mind, also to the process by which the intellectual mind becomes spiritualized. The question which seems to arise in this connection is: What part does the intellectual mind play in the development of spiritual consciousness? Perhaps this subject can be better handled and understood after a short study of the various phases of the mind and its activity.

Fundamentally there is but one Mind, and that which we have commonly called different minds is only variations of this one Mind. Mind works by means of ideas. Ideas are the means through which and by which mind expresses itself. That which we have commonly called different minds is not different minds, but is merely different groups of ideas, of different natures and with different characteristics. The ideas constituting these different phases of the mind have a different origin and therefore are different in character, quality, and degree. The characteristics of anything in the manifest world depend on the basis from which the thing originates. The same principle is true as regards ideas; that which constitutes the ultimate character, quality, and degree of an idea is the basis from which it originates. If an idea has a spiritual origin it is essentially spiritual in its characteristics. If, on the other hand, an idea has a purely material origin, it is of a material character.

The intellect is very often confused with what we commonly call mortal mind. However, Webster says that intellect is the capacity to know or to understand; therefore the intellect may be no more of the mortal mind than it is of the spiritual mind, because inasmuch as in-

tellect is the capacity to know, it is the capacity to know both from a material point of view and from a spiritual point of view.

In harmony with the foregoing ideas it can readily be seen that the mortal or material mind is merely an accumulation of ideas which have a purely material origin, or an origin comprehended only in man's limited perception. The spiritual mind would, therefore, be an accumulation of ideas, having for its basis and origin the spiritual principle of the universe. The only material mind would therefore be the ideas accumulated in mind which do not take into consideration the great fundamental and spiritual principle of the universe.

Spiritualizing the human mind does not necessarily constitute the elimination of ideas gained before spiritualization took place, but it does constitute the absolute necessity of reconstructing our thinking consciousness from a limited point of view and of taking into consideration, in the development of all thought, the spiritual principle of the universe. If God be universal and the foundation principle of the universe, our thinking must have for its basis this spiritual principle before our thinking will ever become of a stable nature. Most of our wrong thinking has arisen from the idea that that which is spiritual has no definite relationship to the manifest side of life and that the spiritual and the manifest are two separate and distinct realms. However, in the light of the deeper vision we find that the manifest universe is only the visible counterpart of the invisible spiritual universe; they become one when seen in the truest light. Therefore the only true method for the development of the spiritual body is from the foundation principle that the universe is one instead of a combination of two separate and distinct elements.

One of the most distinguishing characteristics of the material mind and of the spiritual mind is that the ideas which constitute the so-called material mind are

limited in their capacity, limited in their results, and limited in their sphere of action. In other words, they are confined in character, lacking in quality and degree. Since that which is spiritual is universal, spiritual ideals are also universal in their character, and function only to their full capacity when they are recognized and understood as functioning universally. To confine any idea within certain phases is to limit it, and any limited idea cannot function in its most effective degree.

Charles Fillmore, in a Sunday morning address, referred to the fact that sight is a condition of mind, that is, sight is a mental rather than a physical phenomenon, and the physical organism is only an instrument or an avenue through which certain impressions are conveyed to the consciousness. He also referred to the fact that, mind being of a universal character, the capacity to see is universal, and that this being the case, every cell of man's body has all of the potentialities of sight. We venture to say, therefore, that man's limited sight results not so much from physical disability as from the fact that the idea of sight has been so localized or confined to a certain few organs and cells that it has been obstructed in its capacity to express. This sense of limitation outpictures itself in the physical organism.

The first step that one should take, therefore, in correcting or improving the sight, is to expand the idea first from the general conception that sight is of the eye, into the recognition that sight is of the mind. This would immediately relieve the strain from the physical eye and place the capacity for seeing where it belongs. The next step that one should take is in the recognition that sight, being of the mind, is universal in its character; in this understanding one will see it just as much within every cell of his being as it is within his eye. Further than this, in order to gain the best possible result from the idea of sight, one should expand his consciousness of sight beyond himself and into the universal,

knowing that sight is the great capacity of the universal mind to comprehend. This consciousness of the universality of the power of sight takes the sense of limitation and restraint entirely off the idea of sight, relieving not only the eye but the whole being of man from the limitation which he has built around the idea of sight. The moment his realization has expanded to the idea that sight is a universal quality of Divine Mind and therefore has no sense of limitation whatever, he is in a good way to attain his complete physical healing, and by persisting in this realization his physical healing is inevitable.

The method described in the foregoing paragraph seems to us to be entirely consistent with the general teachings and practices of Jesus Christ. Jesus Christ called his disciples from the limited sphere in which they had been accustomed to move and sent them into a more universal service; he called them out of limitation and released them into a universal activity. This idea of universality also was the basis of his own ministry: his recognition of the fact that "I speak not from myself: but the Father abiding in me doeth his works." Later, when Christ sent his disciples forth to preach the Gospel, he did not send them back into their limited sphere of action, but gave the universal command: "Go ye into all the world, and preach the gospel." The difference between the power expressed by the disciples previous to their call into Christ's service and the power which they expressed after he sent them forth is clearly indicative of the difference between the function of limited material thought and free spiritual thought.

Every idea is characterized not only in accordance with the basis from which it originates, but its power is also determined by this same fact. An idea which has a limited origin is essentially limited in its power; no idea has power to rise above the plane upon which it

originated, nor has it power to raise, above its own plane, the individual who entertains it.

The same law which applies to the eye applies also to the ears and to all other phases of man's being. If an individual has a limitation of hearing he should, to gain healing, follow the same general principle which we have outlined as related to the eye. Hearing is not a physical phenomenon any more than is the phenomenon of sight. Hearing is a mental process; the structure of the ear is only mechanism, which transmutes to the mind certain impressions, and these impressions are translated into thought. If our hearing and our seeing are of the earth earthy, and we see and hear nothing beyond the mere physical outline, we build a state of consciousness which we call material. This is mortal mind; it is also intellectual, because it has been recorded in our capacity to know. On the other hand a man may see a thing through his physical eyes and at the same time behold it as the outworking of Principle, or at least recognize that back of the thing which he sees is the infinite Principle of the universe, and he has to that degree built a spiritual consciousness. The same thing is true in regard to that which he hears. If he recognizes that back of the physical sound is the great universal activity of the divine principle, to that degree he has formulated ideas which have a spiritual foundation. When through man's intellect or through his capacity to know he has accumulated many ideas having a spiritual foundation, or that at least take into consideration the spiritual foundation back of all that which he has seen and heard, he is well on the way to building up a spiritual consciousness. However, there is one element in advance of this; it is best described by the Scriptural statement which reads: "God is Spirit" and "the things of the Spirit of God . . . the spiritually discerned" (A. V.).

Fundamentally, man's capacity to know is infinite

because he is a product of the infinite and therefore embodies all of the characteristics and qualities of the infinite. His capacity today seems limited because he has limited to certain avenues the information which comes to him. The limitation in his range of perception has resulted in a limited consciousness. However, deeper within himself man has a finer perception than that which he has used through his physical senses. This inner capacity to know, which is spiritual discernment, has been called mere human intuition. Human intuition is not far-reaching in its results, because man has placed a restriction upon this inherently divine faculty. Before intuition can outgrow its present dimensions it must be recognized in its divine relationship, because no phase of man's being outgrows his own conception or recognition of it. Intuition in its primal sense is the Spirit of truth, which, when liberated to its full capacity, will lead man into the way of all Truth.

The first step which man must take to release his capacity to know, in order that he may comprehend more of that which is for him, is to release all of his senses until they function beyond the limited and restricted sphere to which he has heretofore confined them. He must give to the eye the capacity to see beyond the present range, because, as we have said previously in this article, sight is not of the eye, but is of the mind. Man's capacity to see is limited only to his capacity to perceive. Likewise man's capacity to hear is not restricted to the physical limitations in which he has heretofore confined this phase of his nature. His capacity to hear must be expanded until he can record in his consciousness the revelation of the still small voice within him. This voice is beyond the present range of man's ability to hear, but it is not beyond his potential capacity to hear. We develop in the direction in which we exercise ourselves. If we will but incline the ear to the finer things which we have not been recording in con-

sciousness, the ear will become finer and more sensitive in its capacity to record information for our minds, and therefore our capacity to hear will be increased.

The greatest possible expanding influence which can be released in the organism of man is that finer perception which we have referred to as the Spirit of truth and which we have now confined to the idea of human intuition. If, when we meet the various situations and conditions of life, we would stop, and with our mental or spiritual "feelers," as it were, reach out, that we may discern the spiritual qualities back of the physical or apparent aspect of life, we should soon learn to record in our consciousness much more of life, its activities, and relationships than we do at the present time. Through our continuing this process day by day, the intellect, or our capacity to know, would develop until ultimately all of our thinking would be definitely and consciously related to the fundamental principle of the universe, and it would have become spiritualized just to that degree. The spiritualizing of the human mind is not so much a matter of eliminating the present consciousness as substituting a new state of consciousness for the present. Old ideas are very readily displaced by the advent of new ideas. Very often in our effort to build a spiritual mind we make the mistake of belittling that phase of consciousness which we have already accumulated, as well as the avenues through which this consciousness was formed. The fault is not in the consciousness, or in the avenues through which this consciousness has been accumulated, but in our method of procedure. The only necessary thing is to change our method of procedure. When this has been done we find that the senses are valuable in bringing information into the consciousness, and this information will be accurate when the functions of the senses are backed up by the quickening, illuminating power of the Spirit of truth. However, we do not depend solely on

these former avenues for our information. They give us only the external aspects of being, while the intuition, when expanded into its highest sense, the Spirit of truth, gives us the invisible aspect. Intuition functioning through the Spirit of truth constitutes righteous judgment, and righteous judgment is that which reveals and expresses the absolute truth about all things. When we know the within as well as the without of all things and all conditions, our entire minds will have been reconstructed according to the spiritual standards of the universe; we shall see all sides of all things and speak not only with the tongues of men, but of angels.

TREASURE THE THOUGHT

A single thought has no limit to its value; a thought, properly speaking—that is a truth held not from any man's saying so, or any accidental benefit or recommendation it has in our trade or circumstance, but because we have perceived it is a fact in the nature of things, and in all times and places will and must be the same thing, is of inestimable value. Every new impression on the mind is not to be derided, but is to be accounted for, and, until accounted for, registered as an indisputable addition to our catalog of natural facts.—*Emerson.*

Your future happiness, health, and prosperity are wrapped in the thoughts that you are about to think. If you think healthy thoughts you will have a healthy body. Your thoughts are the servants of your sincere desires. Are your desires Godlike? If not, turn them toward God, the Good. You can make them what you will. You can control your thoughts. The fact that you are not now controlling them is no proof that you cannot learn to master them. Put your interest in good things, and your thoughts will turn toward the good.—*Lowell Fillmore.*

HEALING—PROTECTING—PROSPERING

Extracts from a talk given by Ida M. Palmer to a class in healing.

THE LAW of healing, protecting, and prospering does not operate through blind faith. It operates in strict accord with divine principle. We are told that in the beginning "God said" and "it was." Jesus told us that God is Spirit. Since God is Spirit, this "God said" was not literally spoken in audible voice. It was an action of mind. Spirit and Mind are synonymous words. God thought, and it was.

We are told that man was created in the image and likeness of God. If this be true, then man is not soul only; he is not body only; he is that which has both soul and body. He is Spirit, like God, and when he understands and puts himself into harmony with divine principle, his thoughts are creative, all-powerful. He learns that he must use constructive thoughts, building thoughts. When he thinks such thoughts his words are Spirit and life. They shall not return to him void but shall accomplish that whereto they are sent. That is what Jesus Christ teaches. The words are true, not because Jesus Christ spoke them, but he spoke them because they are true. He said: "He that believeth on me, the works that I do shall he do also." "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." He meant that when we understand God's law, when we live in perfect harmony with his law, when we are one with the Father, then we are instruments of the Father. When we are in God's consciousness our words are really God's words and they are all-powerful. He said that we can do greater things than he did when he was on earth as a man. He was

the greatest Master the world ever has known, the greatest physician the world ever has known, the one who not only taught but who also lived and demonstrated the truth of his teaching. We must accept the fact that we can do the things that Jesus Christ did, when we evolve in consciousness to the point where we can be trusted with power.

Students of Truth know that there is a great healing and protecting power in the ninety-first Psalm. When a beginner who is for any reason fearful comes to a healer, he is told to read the ninety-first Psalm, to read it again and again. Those who cannot hold their minds to the words should read the words aloud. The psalm should be read until the words take hold of the truth-seeker. Then he will find peace; then he will discover that his problem is solved.

The Psalmist says: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Where is the secret place of the Most High? It is within man. Jesus told how to find that place. He said: "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." There is a place in consciousness where man may contact or make union with the Father within, the Spirit of life or the Principle of life. When man is one with that Spirit of life, then all disease is washed away from his consciousness.

When the soul is saved the body is healed. We know that every disease, every limitation in the outer, is a result of an attitude of mind, or habit of thought. We know that fear affects the circulation, causing us to become faint and pale, and if we are very much afraid, we lose control of ourselves. What is the result? It may be a cold caused by congestion; the blood has rushed toward one portion of the body and the result

manifests in one form or another. If we become angry, the blood rushes to the surface and congestion results. It has been definitely established that certain attitudes of mind will produce certain conditions in the body. If a person has a belief in rheumatism, he is critical; he condemns. Such a person needs love, so the thought that we give to him for meditation is one of forgiveness and love. It is just as disastrous for us to criticize ourselves as it is to criticize others. We have no right to criticize ourselves, for when we criticize ourselves we are criticizing a child of God. We must forgive ourselves. We cannot enter the presence of the Most High and dwell there if our hearts are full of bitterness, remorse, anger, or fear. We must leave all negative habits of thought outside when we enter the most holy place to commune with God.

Jesus, at the beginning of his ministry, spent forty days communing with the Father. He was not in a little room with the doors shut; he was out in the wilderness. Later he spent many nights on a mountain alone with God. And yet he said: "Enter into thine inner chamber, and . . . shut thy door." Had he meant a room or a building, he surely would have followed that method himself. He did not refer to a material room. He entered into the inner chamber within his own soul, there to dwell alone under the shadow of the Almighty. When we are under the shadow of the Almighty, no harm can come to us.

The outstretched wings of divine love overshadow humanity; we are folded safely around by infinite love and wisdom, and "underneath are the everlasting arms." Paul said of the Father: "In him we live, and move, and have our being."

The protecting power of Spirit is that power which is radiated from within the individual soul—the power which comes as a result of conscious union with the Father. To receive protection we must ask for pro-

tection. If we wish to receive protection we must believe that we shall receive protection. If we desire to be consciously under the shadow of the Almighty we must establish at-one-ment between our Father and ourselves. No error can come within the circle of at-one-ment. The attainment of at-one-ment is a work for us to accomplish. The Father already has done his part. He is here, waiting to help us to know our oneness with him.

David said: "I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust." He might have said, "I will say of the law," for we correctly may say "law" any place in the Bible where we read "Lord." The law is the creative principle in action, and of course this law is our refuge when we identify ourselves with it. If we put our boats into the middle of the stream, the stream carries us along. If we want to go against the stream, we must paddle. We must work if we go against the law, but if we go with the law, the law works for us. The law never makes a mistake. If we use this wonderful power of mind action (or thought) in the wrong way, we are going against the stream. If we think thoughts of peace and health and love and abundance of all good, we are working with the law. If we think error thoughts, if we think thoughts of lack, of sickness, of death, then we have to work unaided, for we are out of harmony with the law of life.

There is no death, but if we think death we bring the death thought into manifestation. The real man does not die; he cannot die, because he is life, the perfect expression of life. What is the death thought in manifestation? It is separation of body from spirit and soul. God does not take a man's body; God does not take a man's soul. Man leaves his body because he does not know how to redeem it. Physicians say that the body is a machine that is self-renewing. It should not

manifest the death thought, but it does. Why? Because of ignorance; because the instructions given in the Bible are not followed. When we understand the divine law and act in harmony with it, there is no death thought manifestation, and there is no sick thought manifestation. Paul says: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind."

To convey the idea formulated by Paul, we would say: Change your thought. What do we do when we get sick? Do we run to the doctor or to the drug store? If we have faith in the doctor or in the drugs, we get well, usually, but if we lack faith, the doctor is helpless. He works at a disadvantage. Physicians can remove the appearance, the appearance only; they cannot do more. But if we turn to the Lord, that which has caused the appearance is removed—that is, the thought is removed. That which appears is dissolved by the dissolving power of Spirit and is eliminated from the body.

We are to present our bodies holy. How many of us think of our bodies as holy, how many of us treat our bodies as though they were holy things? There is only one way to make the body "holy, acceptable to God," and that way is to begin to think about it as being holy, to think pure thoughts. If we think pure thoughts we shall not be sick.

What we see with the mind's eye we build into the body. We are the masters and we can build a holy body by identifying ourselves with God, just as truly as we build the homes in which we live. The condition of our bodies, the condition of our environments, and the condition of our financial worlds depend upon our habits of thought. We all have lived in a dual

consciousness. We have seen goodness and evil, life and death, sickness and health, but it is our privilege to change duality of consciousness into unity of consciousness. It is our privilege to rise to the place where we shall see good, only good. When we shall see only good, all that is less than good will be dissolved and taken out of our lives.

We are told that Jesus Christ said: "Lo, I am with you always, even unto the end of the world." The end of the world to which Jesus referred is the end of the dual consciousness, the end of the condition in which we are sick and well, where we are living and half dead, where we are poor and want to be rich. The end of the world will come when we let Christ raise us to his consciousness, where there are happiness and love and joy and abundance. He would not have said that he would be with us always, were he not willing to fulfill his promise; so we claim the promise. We know that he is with us here and now. Let us realize his presence; let us think of Him who came all the way from the unmanifest into the manifest world to show us how to take the steps that lead to life eternal. He is our Elder Brother. He proved the law and made it possible for us to live in the same life that he lived. We know that he now has the same healing power that he had two thousand years ago; we know that he now is as willing to heal as he was two thousand years ago. Let us ask, that we may receive.

JEHOVAH IS GOOD

Serve Jehovah with gladness: . . .
Enter into his gates with Thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good.

—*Psalms.*

SEEING BETTER BY SEEING GOOD

ERNEST C. WILSON

IN ONE of the Gospels we are told that Christ's disciples, seeing a man who was blind, asked of Jesus, "Rabbi, who sinned, this man, or his parents, that he should be born blind?" and the Christ answered: "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him."

There is great strength in this statement of Truth. The experiences of life are not to punish us for sin, but are God-sent opportunities of knowing and demonstrating the continual and eternal omnipotence and omnipresence of good.

In every experience, not alone in that one which manifestly is good, but in that one where goodness can be perceived only by inner vision, there is the opportunity to know more about Truth and more about God. Consequently there is the opportunity to live continuously in God's world of health, happiness, and bounty.

Sometimes a simple play on words will serve to disclose a truth which has escaped us, and perhaps will reveal the hidden lesson in an experience which previously we had not mastered. For example, I have known people with poor physical sight to be greatly helped by holding in mind the sentence (inaccurate from the standpoint of the grammarian): "To *see* good (sic) we must learn to see *good*." "To see well (correcting the sentence structure) we should cultivate seeing all things in the consciousness of well-being." To be able to say with a consciousness of truth, "All is well," is rather more than a start toward the expression of complete well-being. To have good sight consists, at least in part, in the ability to keep good in sight. We may not be able to say that bad sight is invariably the result of seeing badness, but a person who looks for evil, who

sees badness, is also likely to see badly. Likewise bad hearing bears a suggestive relationship to hearing bad (or evil).

The poet speaks of "that instant, clear perception which is truth," and it is reasonable, indeed, to believe that clear perception by means of our physical senses depends on our understanding of their true or spiritual meaning. To realize our eyesight as related to I-sight or perception of the interior, real, or spiritual self, the I AM, is to strengthen our consciousness of capacity. We gain strength and inspiration and, through these, the ability to see better, by realizing that God sees through our eyes (I's) whenever we see with God's sight, or good's sight.

To realize that hearing good (well) is a symbol of our willingness to hear good of our fellow men, enables us to feel that our hearing is improving every time we hear good. The only true hearing is God's hearing, and God hears only good. To hear truly, then, is to hear as God hears, good. And the only true things that we can hear are the good things.

Clear perception depends on interest. We sometimes hear that people do not hear well and see well because they are old. There is much that might be said regarding the idea of age. Perhaps it is sufficient here to say that we all are at an age with God. The kind of age that does not hear well and see well is not, accurately speaking, one of years, but of perception. The persons whom we are tempted to think of as being "old" are those who look backward rather than forward. Forward-looking folk do not grow old, whatever their physical ages. Old age and lack of interest go hand in hand, with their attendant ills of faulty perception. In order to hear, one must listen; to see, one must look.

The practice of concentration teaches us that we may shut from our sight and hearing all outer things by complete absorption in a thought or in a task. The

writer was puzzled to learn of the extreme deafness of a world-famous inventor. Why should a man of unquestionably brilliant mind, who might be expected to know the truth that frees, be so afflicted? A possible explanation, at least, is that his continuous concentration upon his work, no doubt coupled with his desire to be free from interruptions, may have reacted to bring about this peculiar kind of freedom—deafness. It is an example of the use of one faculty to the exclusion of another. This same man is an example of the effectiveness of interest and desire as an aid to perception, for while he cannot hear ordinary conversation, he can enjoy the music of the phonograph, which he invented, and his perception of surface noises on the record led to an invention which modified them.

The failing of certain faculties seems to occur in a more exaggerated sense as the result of continuous retrospective thinking. The man or the woman whose interests revert from the things that are and are to be, to things past and gone, centers perception with thoughts; and, like the thoughts employed, the interest seems past and gone.

Our habitual thoughts, our habitual attitudes, the habitual practices of our daily lives are what influence our lives most. A moment of clear perception, a flashing inspiration may, and often does, work wonders in lives, but it is accomplished by reason of the changes wrought in our habits of thought and action. It is the practice of the principles of clear perception which give the spiritual and material expression a united, harmonious manifestation in our lives. We must be mindful, first of all and most of all, of the one presence and power of infinite Good, and we must keep open all channels for the reception of this good. We attain this receptive state by seeing with the single eye (I) which sees only good; by hearing well of all people; by welcoming new and varied ideas of good as these come to us through

other people and through events; by hearing God as he speaks to us through the silence and through all things. The doing of these things constitutes our "spiritual service" to God, by reason of and through which his good will be made manifest increasingly to us.

MORNING AFFIRMATIONS

Hear, O Israel; The Lord our God, the Lord is one: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . .

Thou shalt love thy neighbor as thyself.

Thou Only! Omniscience! Omnipotence!

Thy love fills my heart.

Thy presence quickens my soul.

Thy intelligence illumines me.

Thy power strengthens me.

I have faith in thee as the Source of all that I am.

I have faith in thee as my strength increasing.

I have faith in thee as my prosperity unfailing.

I have faith in thee as my wisdom and my understanding.

I have faith in thee as my steadfast courage and confidence.

I have faith in thee as my health, my peace, my love, and my harmony.

I have faith in thee as my joy and my happiness.

I am a willing subject to thy perfect law, by which I am kept from thoughts of sin, sickness, poverty, and death.

My whole being is open to thee and all thoughts of concealment are removed.

Thy Spirit goes perpetually before me and makes easy the way.

A joyful success attends all my efforts because of the trust that I have in thee, my God, my Father, my ever-present and all-sustaining Power. Amen.—*Selected.*

GOD, THE INVISIBLE MYSTERY

ALEX MCINNES

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

ONE MIGHT, so far as our human senses are concerned, name God the mysterious One who pervades everything.

He is the unknown quantity in mathematics, the unexpected in our experiences, the inexpressible in human language, the invisible Guest, the One who should be allowed for in all human calculations, though usually overlooked.

Because man is unable to understand such things as belong to Him, the Master spoke in parables and similitudes. It was hoped that in this way we might, through our deductive faculties, be able to obtain a glimpse of reality sufficient to encourage us to carry our inquiries further—into the realm of the invisible world of causation.

One has written: "No man has seen God at any time:" hence we call Him the invisible Mystery. He is, and always has been, invisible. The invisible and the mysterious are one. This is true, not only on the spiritual plane but also on the material plane. God is ever in the invisible; that is where he is to be sought.

Because of His omnipresence, only a part of anything is visible at a given time. A thing is never seen as a whole. Never more than half is visible—usually much less than half. Either the front is visible and the back invisible, or vice versa. However, we have become so accustomed to this fact that it passes unchallenged.

Looking down a street, the surface of the footpath and of the roadway, the angles of buildings and the perspective of traffic fill the picture. But the water

mains, the gas mains, and the electric mains, besides all the other paraphernalia of modern existence, including subways and all the innumerable activities within the buildings—these remain invisible.

If one goes inside, the exterior of the building is unseen. It is desirable to note that most of the world's work is done in the interior, not on the outside, of buildings. Railways and trolleys have their running time scheduled, accounts are prepared, instructions are issued, and so forth, and the exterior world is moved to action thereby.

All action, movement, life, come from the interior. The world lives and moves and exists in Him, hence it partakes, too, of his mystery. Indeed, it is he that is the world's life and activity. And is not mystery the spice of life? A mail wagon passes along the street, bearing a letter of tremendous importance to you or to me; we pass quite unconcerned. With interest we view a great building, not knowing that in after years we shall occupy a prominent office in it.

Obviously, even in our ordinary workaday life, it is not that which we see that is mysterious, but that which is unseen. The noiseless footstep, the sealed letter, the unexpected luck: that is He. He is nearer to us than our breath. The visible is ever moving out, the invisible moving in.

Outside one sees the exterior activities; inside the interior activities are seen. So Jesus said that when one wants to speak to God one should go alone into a room, close the door, and speak to the Invisible who hears all. In these private communications our words go out into the universe and are established to us—every word that we speak. For this reason we weigh our words, always. The listening universe is ever on the invisible telephone, to reply in nature with the word we use. We attempt to speak only good, so that only good can return to us.

If we speak to God only of the good, if we do only good in his unseen presence, if we think only good in his mind, there is nothing to fear in this mysterious God, who is All-good. A mother guards her child from danger; a father guides his son in business. Sometimes the infant escapes its mother's vigilance and comes to grief, or the son makes a foolish deal in spite of his father's instructions. Trouble comes from such acts, and we often name it bad luck. God is always good luck. "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass."

It is now obvious that we must believe in God. Although he is mysterious, unseen, our experience testifies that he *is*. All around us is mystery heaped upon mystery. The things that we deal with daily are mysteries. God has revealed himself to us down through the ages, and has spoken in these latter days through most unexpected channels.

If you would hear his voice, enter into your private room and shut the door, and wait in the silence for him to speak in his own way to you. Are you beaten down, weary, distressed? "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Only wait on Him. Be still! Then you shall know that he is indeed God. Those who trust in him are blessed.

A PRAYER

KATHERINE K. MESSENGER

Touch my body with Thy healing finger,
Fill my yearning soul with love divine,
And throughout each fiber of my being,
Make me truly and completely thine.

SEE YOUR TRUE IMAGE

MYRTLE FILLMORE

When we desire to receive light on a special subject we should get our minds still so that we may become receptive to Spirit. When we look into a lake of clear water we behold our image if the water is still, but if the water is disturbed by a breeze or by something else, the image is broken up immediately. So it is with our lives. If we would come into an understanding of anything, we must get very still. In order to make our minds receptive we must get rid of all outer thoughts.

The image is within. We do not say of a little seed: "That will always be a little seed; it is no good." We say: "I know what that seed is. If I put it into the ground and give it the right conditions, it will bring forth something beautiful." If it is a grain of wheat we expect it to grow wheat. It does not look like wheat at first, but you will recognize it as wheat in time. If the seed is corn you expect it to produce corn. It is a law that every seed brings forth of its kind. Into man was put the germ of life, the image and likeness of God. Sometimes we do not consider that fact when we look at people; we judge what we see; we do not see that in them there is the making of a perfect being. We should often get so still that we can see things as they are, so still that we can judge righteous judgment. The life seed that is in us will bring forth of its kind. People may appear to be sick, but the perfect man that is within each one can be made manifest.

It is only by labor that thoughts can be made healthy; and only by thought that labor can be made happy; and the two cannot be separated with impunity. —*Ruskin.*

The Home

Christ is the head of this house.

CHILD TRAINING

MARY PARRISH

One of the first considerations in child training should be the fact that life is a process of development; not merely a mechanical change, but a process of unfoldment from one stage to another. If the child is to be provided with the advice and the influences suited to his specific needs, the process must be studied, each stage in its relation to the following stage.

No rule or regulation has ever yet been formulated which meets every individual need in child training. No book has ever been written that covers every individual need, but we who understand the ability of the one Mind to impart wisdom and guidance are never at a loss for a counselor—the parent mind of God.

It is to be remembered that the parentage of God symbolizes the fatherhood of man and the motherhood of woman. If this is borne in mind and the Father's loving guidance sought in our corrective discipline, then we are sure to govern the child in a way that meets his specific need.

While it is true that we must be guided by certain general principles in child training, their application should be, so far as possible, individual in every case. We must teach our children certain truths and seek to bring out certain characteristics that form the basis of moral education, yet because of the difference in individuals, we must, if we are to serve the best good of the child, study his nature and give the training in the way best suited to him. In the matter of exacting

obedience, for instance, it is safe to say that your child does not need suppression or the powerful assertion of your personal authority. While either of these might serve to bring unquestioning obedience, it would doubtless have a tendency to break his will. The better way is to educate the child and to awaken in his consciousness the love and the pursuit of obedience. Explain to him the value of obedience in all the walks of life, its important part in the success of our government and in all the everyday activities of the world. Teach him that the plants and the animals are obedient to certain laws which make for their welfare. It would be well to read to him such stories as he can understand concerning the perfect obedience of soldiers under command, and to make plain to him certain striking examples in history where obedience has resulted in the success of some big undertaking. Show him that every element of manhood, self-control, and heroism is based, in a way, upon obedience.

Remember, too, that there is always the higher law to be depended on and that as you mentally behold your little one established in that perfection which you desire that he manifest, you are helping to bring about this perfection. From the instant of conception you carry your child in the womb of your mind, and your every thought has a direct bearing upon his life and character. Silently and confidently call forth in him those attributes which are his divine birthright, and see him always in absolute perfection.

A child's reasoning faculties begin to develop when the child is very young. When he is two years of age, you may say to him: "James, beware of the fire; it will burn you." In his mind the child connects the result with the action and he reasons that if he disobeys he will be burned. Send a child into a darkened room after a stated object and tell him that he can go with safety because God abides there as love and there is nothing to

harm him. Tell him that he cannot be ill, because God is his health. He will reason these things out for himself, even at a very early age. The child has a very plastic mind, having no preconceived ideas and beliefs to erase, and he readily grasps truths that may be difficult for grown-ups to master.

The needs of the child are joy, fearlessness, and sincerity. Anything that tends to arrest the development of these qualities in the child is extremely detrimental. They are the chief stones in the foundation of his future life and should be emphasized in your dealings with him. It must be remembered that life is a developing process and much depends on the early development of those characteristics which make for success. The wise parent who discerns this fact and lends himself and his efforts to furthering the welfare of his child is equipping his offspring for successful living.

BELIEVE IN YOUR FAMILY

Begin with your own family. This is the unit. Believe in their nobility, their greatness, their wisdom, their health, their beauty. Never cease believing in it. You have a reason for so believing in them. From them it will slip out to the world. There is a reason for your hope of them. Then, finally, seeing them as they are, all over the planet, you will see no evil to compare the good with, and you will find a world where another quality reigns, unknowing of good and evil, exalted out of their reach.—*Emma Curtis Hopkins.*

We can be changed into something better than ourselves. The eye, purged of all discoloring stain, can see God, the archetype of all beauty and of all reality.—*St. Gregory of Nyssa.*

In the house of the righteous is much treasure;
But in the revenues of the wicked is trouble.—*Proverbs.*

MOTHERS OF THE RACE

CELIA AYERS

I awoke one morning with these words in my mind: "Rachel weeping for her children, and refusing to be comforted because they are not." That thought kept projecting itself into my mind. Just why, I could not say, because I had not been thinking along that line nor had those words come to me from any outer source. And so I thought: "I will get my Bible and learn the exact meaning of those words." I turned to Jeremiah and I read: "A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not."

The passage stayed with me. I thought of man as being body, soul, and spirit, and then I associated the text with the idea of motherhood. Since the World war the idea of motherhood has been projected anew into the world's consciousness. Man being body, soul, and spirit, the idea of motherhood has come in on all three planes of consciousness. As we analyze this thought of motherhood and trace it back to its original source, we learn that it comes from the very heart of God; it is love desiring expression in the manifest world. This idea of love has been struggling for expression and has come into the manifest world in many and varied ways. Sometimes it comes in such a way that we hardly recognize it as love, as coming from the heart of God. A few years ago we saw one manifestation of love desiring equality with wisdom; it manifested in the world as what we call equal suffrage. I presume that a great many of you did not look upon this great movement as being love desiring to manifest, but so it is, and this motherhood idea that is being projected into the race is also love desiring to manifest in the outer world. For those who manifest thus on the physical plane there

is no criticism, although our teaching stresses the necessity for the whole regeneration of man. The soul within knows what it wishes to express. There are souls that still desire the experience of physical motherhood, and they should be free to manifest love in that way.

As my thoughts turned to ideas of physical motherhood and of Rachel weeping and refusing to be comforted, they turned again to the lives that had been taken during the war. The thought came: "This is Rachel weeping and refusing to be comforted."

My thoughts then turned to the mental mothers of our race: our schools and our colleges. I thought: "What have these mental mothers produced in the last few years?" I could not think of anything in the line of music, art, literature, any great achievement that had been made recently. I realized that the greatest achievement that had been brought forth by mental mothers was in the line of science. Yet the greatest achievements of science have been used along destructive lines.

My thoughts again turned to Rachel refusing to be comforted, and I thought of spiritual mothers. I wondered what the spiritual mothers really are and what they are producing. Our text says: "A voice is heard in Ramah." The meaning of "Ramah" is "in the heights;" in the heights there is lamentation and bitter weeping, Rachel weeping for her children. The meaning of Rachel is "ewe." Interpreting the Scriptures metaphysically, sheep refer to our higher and better thoughts. So Rachel is the spiritual mother, one that produces the higher and better thoughts. I asked: "Why is Rachel weeping?" Rachel typifies love of Truth. But the love of Truth is not all. To bring forth perfection, love of Truth must be unified with understanding of Truth. I thought: "I have been thinking along the wrong line; why should there be weeping and lamentation?" Then the thought came: "Rachel,

or the love of Truth, is not unified with wisdom, and my vision is downward instead of upward." Rachel was in the heights, yet her vision had been turned downward and her eyes could not see clearly because of her weeping. Her ears did not hear distinctly the inner voice because of her lamentations.

I am profiting by the experience of Rachel. We should keep a clear vision; although we may be on the heights, we should ever keep our vision upward. We should not look upon the idea of motherhood as functioning in three distinct planes of consciousness; we should unify these three planes, and all become spiritual mothers.

GOD MANIFEST

MARY S. FLINT

God in our lives is that Principle of truth that leads us into all truth. He writes on the tablets of our hearts every word which he wishes us to say, every thought which he wishes us to express. He leads into all Truth because in Spirit and in manifestation he is the way, the truth, and the life.

If we follow his guidance in all things we shall be led gently "in green pastures; . . . beside still waters." Even things that otherwise would seem difficult are made easy because our God says:

"My child I love you. I see each obstacle in the way, but when you reach it the path will be clear, because I go in advance, as the Way-shower. I take out of the path every stone and pebble that would hurt your feet. Fear not, my child; only hold my hand, and I will gently lead you up the steep incline."

When we reach the summit, what a view awaits us! Then we can see all the glory of God's wonderful world as it stretches out, a panorama, before us. And "God's in his heaven—all's right with the world."

THE TRUE FAMILY RELATIONSHIP

BLANCHE SAGE HASELTINE

Child training, about which so much has been written and said, is only one side of a very important relationship. The person engaged in teaching children is in turn gaining an education of the deepest, truest sort: an education in the working of the divine law. In giving, one naturally opens the way to receive, if the giving is done freely and lovingly.

The idea that a child, to respect and obey his parents, must be led to believe them flawless, is erroneous. Should this wrong course of training be followed, as the child grows he gradually realizes that his parents make mistakes and that they have been misleading him. The fact that they have been dishonest with him on this point may cause him to doubt the sincerity of their lives and their teaching. If this happens, the tower of faith built through childhood years may totter, or it may utterly collapse.

But if the child has been taught that the whole family is working toward an ideal; if he is shown how Mother and Father can help him because they have gone a certain way along the road of life, there is a sense of partnership born that will be strengthened through the years. The child will know that Father and Mother make mistakes—may even help them to overcome, and be in turn helped. That is the true family relationship: a spirit of helpfulness which, when the children are men and women, will naturally spread through all the avenues of their lives. Nor will the children fail in respect for their parents. Such partnership will bring forth the truest respect—respect that is founded on trust and sincerity. The child who, when grown, can look back and realize that his mother and his father were always truthful and straightforward with him, has a wonderful heritage. His love and respect

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School, and it ministers to those needing help, without seeing them personally. Jesus Christ spoke the word and healed the centurion's servant and others.

We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, we will take your case. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth and Tracy, Kansas City, Mo.

HEALING THOUGHT

March 20 to April 20

STEADFASTLY PROCLAIMING THE POWER OF THE OMNIPRESENT CHRIST MIND, I AM QUICKENED AND HEALED.

PROSPERITY THOUGHT

March 20 to April 20

OMNIPRESENT CHRIST SUBSTANCE QUICKENS AND PROSPERS ME.

HEALTH

Steadfastly proclaiming the power of the omnipresent Christ mind, I am quickened and healed.

Steadfastness is essential in one who would bring spiritual forces to his aid. "The race is not to the swift, nor the battle to the strong," "but he that endureth to the end, the same shall be saved." But steadfastness is not all that enters into a spiritual demonstration; there must be the oft-repeated word of Truth uttered silently and aloud, proclaiming the presence and power of invisible Spirit, by which all things are quickened and sustained.

Healing is the sure result of an intelligent application of spiritual mind forces. Do not slacken your spiritual pace, but press onward until you reach the goal.

PROSPERITY

Omnipresent Christ substance quickens and prospers me.

Advanced physical scientists are proclaiming the unity of all things in one universal energy. Atoms and electrons are one in origin and essence. The ether that transmits the messages of the radio is the mother of all matter, and back of the ether is the directive mind of the Father. Metaphysicians have been criticized and ridiculed for claiming that there is an omnipresent Mind that rules the whole natural universe and that their prayers are answered, not by a personal God, but by this everywhere present Spirit mind. But Jesus had this understanding when he told the woman at the well: "God is Spirit: and they that worship him must worship in spirit and truth."

for them and the things for which they stood, will become a part of him. His parents will have attained true success in parenthood.

A young mother who had a most ungoverned temper was brought up short one day by the hurt and terrified look in the eyes of her small son. Silently acknowledging divine guidance, she took the boy into her arms and explained her mistake. She told him, in language that he could understand, the story of the temper, who was a pretty little fairy when kept in a cage, but an ugly little demon when loosed. She said that as a little girl she had not been taught to keep her temper in a cage, and because she had let it out so much she had formed the habit of believing that it had to be let out. She knew now that it was not meant to be a demon, but was really a good fairy called energy, which, when used in the right way, could do many beautiful, happy things. Then, in all humility, she asked the child to help her remember that her temper was not a black demon, but a white fairy to be used in loving service.

"You can help me to remember that, Son, just as I help you to guard against 'I can't,' " she said, "and then we shall be partners."

Some years later the Mother was rewarded by hearing her son say: "Mother, your temper is all love now, isn't it?"

Needless to say, the boy has never given way to fits of temper. So the partnership accomplished two things: It helped the mother to gain self-control and it taught the son the importance of cultivating that quality.

Of course it would have been well if the mother had learned her lesson before the birth of her child, but mistakes once made may be turned to good account.

The child reared in an atmosphere of mutual helpfulness will joyfully say: "Thy people [true thoughts] shall be my people, and thy God my God."

MOTHERHOOD DEPARTMENT

LET LOVE GIVE FORM

Our thoughts give shape to substance.

When substance is molded by thoughts of discontent, the body is made weak, sick, discordant. When substance is molded by thoughts of love, the body is made strong and kept strong, made well and kept well, made harmonious and kept harmonious.

The mother thinks for the unborn child, and her thoughts give the first impress to the body with which her child shall be born. Prenatal days are the mother's golden opportunity to train her child in ways of the righteousness and the peace which are based on divine love. As she fills her consciousness with the love of God, she ministers not only to her child's welfare but also to her own peace of mind. Love casts out fear, and being made perfect in the Perfect Love, she brings herself and her child into the very presence of God, where both are baptized with life divine and are given a form like that of the Son of God.

San Francisco, Calif.—I wish to express my thanks for your help during my pregnancy and confinement. The doctor told me that I could never have a baby normally, and I was worried over his statement. As soon as I received your prayers I realized more fully that God was with me and my child. I gave birth to a lovely big boy. I am now in splendid condition, and my baby is healthy and happy. I praise and thank God for this wonderful help and I am grateful to Unity for helping me to understand it. —*Mrs. W. S.*

Indianapolis, Ind.—You may discontinue prayers for my health. I have a perfect, healthy eight-pound boy. I had only two labor pains and everything was in perfect condition. I am thankful to God and to Unity.—*Mrs. L. L. B.*

Osawatomie, Kan.—My breasts have entirely healed. I have become reconciled to my mother-in-law and everything is harmonious.—*Mrs. F. V.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

Dear Father, we thank thee for this new day and the opportunity it brings of showing forth Thy love to all men. In the name of Jesus. Amen.

Dear Father, we are awake to the beauty of this wonderful world, and we thank thee for the manifestation of thy power and love. In Jesus' name. Amen.

Thou hast plentiful supply for all our needs. With praise and thanksgiving we appropriate our good, through Jesus Christ. Amen.

Dear Father, thou art the one source of our daily supply, and we thank thee for every blessing. In Jesus' name. Amen.

We thank thee, dear Father, that we daily may express thy love in all its fullness in our bodies and spirits, which are thine. Amen.

Our heavenly Father, accept our gratitude for these symbols of thy everlasting, ever-present substance of good. Amen.

Our hearts are grateful, O Lord, that from this food we may form temples worthy to clothe thy Spirit. Amen.

Dear Father, we praise thee for the beauty of this wonderful world and for the joy of serving thee. Amen.

I love thee Lord; I praise thee, and give thanks to thee for thy manifold and manifest blessings. Amen.

Dear Father, at the close of day we thank thee for the countless blessings showered upon us by thy bountiful hand. In return for these we pledge to thee the loyalty of our lives. In Jesus' name. Amen.

SUNDAY LESSONS

LESSON 11, MARCH 16, 1924.

Unity Subject—THE RULE OF LOVE.

International Subject—THE REIGN OF DAVID.
—II Samuel 7:18-26; 8:14b, 15.

18. Then David the king went in, and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?

19. And this was yet a small thing in thine eyes, O Lord Jehovah; but thou hast spoken also of thy servant's house for a great while to come; and this *too* after the manner of men, O Lord Jehovah!

20. And what can David say more unto thee? for thou knowest thy servant, O Lord Jehovah.

21. For thy word's sake, and according to thine own heart, hast thou wrought all this greatness, to make thy servant know it.

22. Wherefore thou art great, O Jehovah God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemedst to thee out of Egypt, *from* the nations and their gods?

24. And thou didst establish to thyself thy people Israel to be a people unto thee for ever; and thou, Jehovah, becamest their God.

25. And now, O Jehovah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken.

26. And let thy name be magnified for ever, saying, Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee.

14b. And Jehovah gave victory to David whithersoever he went.

15. And David reigned over all Israel; and David executed justice and righteousness unto all his people.

GOLDEN TEXT—*I delight to do thy will, O my God.*—Psalms 40:8.

SILENT PRAYER—*Love never faileth.*—I Cor. 13:8.

In our lesson for today, David is king over Israel (love rules in spiritual consciousness).

The brain of love is the heart center, but there must be union between wisdom and love—head and heart. Where there is a conscious subjective unity of head and heart, victory is assured. Man can overcome every enemy and establish a great kingdom, as did David, by uniting and harmonizing the spiritual forces of his being.

Love does not at once master the whole man. David ruled first only over two of the tribes of Israel. These tribes represent the highest realms of consciousness. Afterward all the tribes of Israel became subject to David.

In becoming king over Judah, David went up to Hebron (see II Sam. 2:1, 4), in Judah. Judah means praise, prayer. It is that place in consciousness in which we touch the highest activities of divine mind. Phrenology points out that the top head is the seat of reverence or spirituality. Divine science corroborates this. When we pray, we roll our eyes upward, showing that our center of thought is in the top brain.

Hebron is the front brain, the seat of conscious thought. When the Lord told David to go up to the cities of Judah, and especially to Hebron, he was pointing the way to a harmonious coöperation between the indwelling love in the heart and the understanding in the head.

The gathering of the tribes of Israel at Hebron to acknowledge David as king (see II Sam. 5:1-5) represents the conscious recognition by all the thoughts that love shall reign supreme in consciousness. Love will

henceforth feed the thoughts (the people) and love shall be prince over Israel.

This union of head and heart is the next great movement of God in the whole race. Out of the house of David has come Jesus Christ, and his reign shall cover the earth. Redemption through him includes the whole consciousness of man.

"Then David the king went in, and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house?" (See verses 18 to 21 of the lesson.) Love, though given authority over all, is ever humble. It cannot see why it should be exalted above others. It is never puffed up, nor does it seek its own; it seeks rather the good of others, and to serve.

Love ruling in the consciousness of man exalts the Lord Jehovah (the divine law), rather than its own expression and attainments, and it gives all praise to God: "Wherefore thou art great, O Jehovah God: for there is none like thee, neither is there any God besides thee." "And let thy name be established forever, saying, Jehovah of hosts is God over Israel."

Love appreciates and esteems the value of spiritual thoughts, and deals justly and wisely in its exercise of authority among them. "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people." "And David executed justice and righteousness unto all his people." "Love never faileth;" it is given the victory over all its seeming enemies. Love overcomes apparent evil with good. "And Jehovah gave victory to David whithersoever he went."

QUESTIONS

1. Where is victory assured? How can man "overcome every enemy"?

2. What is "the next great movement of God in the whole race"?

3. What is meant by David's going up to Hebron to become king over Judah?

4. What is represented by "the gathering of the tribes of Israel at Hebron to acknowledge David as king"?

5. Name some of the qualities or expressions of love, as explained in the last three paragraphs of this lesson.

Lesson 12, March 23, 1924.

Unity Subject—THE GREAT VALUE OF WISDOM.

International Subject—THE REIGN OF SOLOMON.—II Chronicles 1:7-12; I Kings 11:6-11.

7. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8. And Solomon said unto God, Thou hast showed great lovingkindness unto David my father, and hast made me king in his stead.

9. Now, O Jehovah God, let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude.

10. Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?

11. And God said to Solomon, Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of them that hate thee, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12. Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee; neither shall there any after thee have the like.

6. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father.

7. Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jeru-

salem, and for Molech the abomination of the children of Ammon.

8. And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods.

9. And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice,

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded.

11. Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

GOLDEN TEXT—*The fear of Jehovah is the beginning of knowledge.*—Prov. 1:7.

SILENT PRAYER—*Lord, give me an understanding heart.*

The word Solomon means peaceful. Peace is the natural outcome of the victories gained in consciousness through the overcoming, harmonizing power of divine love, which David and his reign in Israel represent.

The word Gibeon (see II Chr. 1:3, 13) means "pertaining to a hill." Gibeon was a sacred place five or six miles from Jerusalem, where the tabernacle had been located for a time, and with its buildings had been a center of worship.

People run to and fro seeking spiritual knowledge, and asking how they may know what the will of God is, that they may do it. The first step toward learning the will of God is: "Go up into the hill of the Lord." Gibeon represents an attitude of mind that may be attained in various ways. "The fear of Jehovah is the beginning of wisdom." The word fear is, in the original, reverence; it is, then, the reverence of the Lord that opens the way to spiritual understanding. Often an earnest desire to know God is all that is necessary to

bring the mind into touch with the kingdom within. Jesus said: "Ask, and ye shall receive."

But another step is required to make the spiritual condition permanent in mind; that step is sacrifice. "And Solomon went up thither to the brazen altar before Jehovah, which was at the tent of meeting, and offered a thousand burnt-offerings upon it." The mind that is filled with thoughts of sense must give them up to make room for the new spiritual thoughts which the Lord will give.

Solomon took the attitude of a little child: he was obedient to higher authority. Jesus understood the necessity of this state of mind in those who wish to come under divine guidance, and he said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The only safe spiritual development is based on an "understanding heart." Many people think that they would be supremely happy if the Lord should pour out upon them riches and honor. But do they know how to handle these things that, in the hands of those who are inexperienced, are likely to lead to misery? The power of money is considered great in the world, and it masters the man unless he is very wise.

Understanding should be the foundation of all spiritual seeking. The words of Prov. 3:13-18, which are supposed to have been uttered by Solomon, are really synonymous with the instruction given by Jesus Christ, in Matt. 6:33: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "She [wisdom] is more precious than rubies: And none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

But when we begin to reap the "things" that come to us because of our seeking to know God and through our gaining of wisdom and understanding, let us be watchful that our love may continue to be centered in God. If we allow ourselves to become wrapped up in the "things" that are added, or if we allow our love to become centered upon "foreign women" (soul desires and pleasures that are not for the spiritual welfare of our entire being), as Solomon did, we are likely to wander away from the source of our good and so fall short of the highest attainments. In the latter part of our lesson, I Kings 11:1-13, we find that warning set forth in Solomon's experience.

QUESTIONS

1. What is the first step toward learning the will of God?
2. Explain: "The fear of Jehovah is the beginning of wisdom."
3. What is another step that is required to make the spiritual condition permanent in mind? Explain II Chr. 1:6.
4. What should be the foundation of all spiritual seeking?
5. Why should we be watchful that our love may continue to be centered in God?

LESSON 13, MARCH 30, 1924.

Unity Subject—FROM FAITH TO PEACE.

International Subject—REVIEW: ABRAHAM TO SOLOMON.—Read Psalms 138.

GOLDEN TEXT—*Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness.*—Psalms 103:8.

SILENT PRAYER—*Jehovah will perfect that which concerneth me.*—Psalms 138:8.

In going over again the lessons for the past quarter, studying them as they are interpreted in Unity magazine, remember that you are not studying the history of dead men and of nations. You are searching into experiences that are taking place in your own life from day to day while you are being lifted from the belief in that which is carnal and mortal to the full consciousness of your divine inheritance—spiritual perfection. Let us give thanks, therefore, for the truths expressed in the psalm chosen for our devotional reading for today, and turn resolutely away from the past to the fullness of the living present.

One in the understanding of Truth—the omnipresence of all Reality—attaches to the word, review, no thought of retrospection. His review is of things now alive, not dead history or events that have passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the specters of those killed in battle? Generals do not do that; they review the living men before them, and pass judgment upon their capacity as presented in the living present. So the merchant takes a review of his financial condition, and bases his worth, financially speaking, on the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that one may learn by experience. But such a review is not Godlike. God does not care what you were as an infant, or as a youth. The important point is: What are you now?

In taking stock of yourself are you counting what you seem to have, or are you counting what you have in reality? Most people count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain

worldly ideals. The world looks at the possessor of temporal things and says: "This one is successful;" but the Lord may say: "Take away that seeming talent and give it to the one who has the real treasure."

It is profitable to review yourself often from the standpoint of the real. If you have even a little spiritual understanding, count it large, very large when compared with temporal successes or temporal possessions. In his day Jesus was counted a failure.

Let us know that only the spiritual is real. If we have the light and are using that light, we have the key to all success. Love is real, Truth is real, justice is real, integrity is real, honesty is real. If your name is Jacob (supplanter), one who is journeying from place to place to find satisfaction, counting the past, and looking to the future, change it to "Is-real," and find peace in the Lord's reality. In all that we do, let us ever seek to find the good that we need for today. Today's good is always at hand, and it will manifest to those who seek it in understanding.

Lesson 1, April 6, 1924.

Unity Subject—A DIVIDED MIND.

International Subject—THE KINGDOM RENT ASUNDER.—I Kings 12:12-20.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18. Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

GOLDEN TEXT—*Pride goeth before destruction, and a haughty spirit before a fall.*—Prov. 16:18.

SILENT PRAYER—*There is but one Mind in the universe—the Good omnipotent.*

A divided mind is to be deplored. It may end in a division of soul and body. Those who get into their minds the idea that they have enemies who are plotting against them, usually become mentally unbalanced. In order to develop harmoniously, the mind must have some central idea around which it builds its kingdom. This central idea should be of the highest—in other words, God. When man has centralized his kingdom in God he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

Solomon in his early reign was all this, but he did not stand up under prosperity. The sensuous nature became dominant, and he had to levy heavy taxes upon his people to keep up the expenditure of substance. When man revels in the sensuous nature, as did Solomon, the vitality of the whole organism is drawn upon. Thus all the people of the kingdom are taxed. When

this taxation is carried to a point where the God-loving man loses his original character and becomes a conceited profligate, Solomon dies and his son Rehoboam reigns in his stead. It has been said that "Solomon had a thousand wives, but only one son, and he was a fool."

Rehoboam is the selfish ignoramus that a thousand sensuous thoughts have brought forth in man. Give yourself up to the sense side of your mind wholly and you will eventually find your kingdom divided. No man can divorce himself from God and be sane. He will sooner or later develop some phase of mental aberration.

But the natural unity of the system seeks to sustain itself. There is always a strong natural tendency toward unity and homogeneity in the man constitution. This is innate in its very being.

The ten tribes that have revolted, and set up a separate kingdom in the mountains of Israel under Jeroboam, represent intellectual rebellion against sensual excess. These strive to harmonize and unify the nature, but the thoroughly sensualized Rehoboam will have none of it. Listening to the young men of his realm, who represent the inexperienced, he meets all attempts to create harmony with a wild threat of further tyranny and greater burdens.

Judah represents the central faculty of consciousness. It may be roughly described as the focal point of body organization. Its physical expression is the spinal cord, yet this is but the visibility of an invisible energy. This energy or mind substance at the very center of the man is susceptible of the highest and of the lowest. It is the serpent that may resist divine wisdom and crawl upon its belly in the dust of materiality, or it may be lifted up and exalted to the most high place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. It is related that the only tribe that followed Rehoboam was Judah. Thus

persistent sensuality vitiated the very core of the man, and he lost control of his other faculties. This decadence is often observed in people who have lived on the sense plane until they are animals in human forms.

The division of the kingdom which is the separation between the objective and subjective planes of consciousness, continues to this day—to those who live in sense consciousness. This break has not yet been united, and the "middle wall of partition" still remains. But these twain are made one through Christ. When we take up the study of Truth our first revelation is of the unity of all things in God. This unity includes mind and body, and we begin at once to make the at-one-ment through Christ the Truth. At-one-ment in its simplest aspect brings about a uniting of the intellect, which is the objective or Jeroboam kingdom, and the natural life forces of the organism, which are the subjective or Rehoboam kingdom.

QUESTIONS

1. Why is a divided mind to be deplored?
2. What does man become when he has centralized his kingdom in God?
3. What does the revolt of the ten tribes represent in man's consciousness?
4. What does Judah represent?
5. How is the kingdom within man unified? (See last paragraph of lesson.)

We have no right to sit down and weep and wail, and to bemoan conditions. Our right and our privilege—yes, our duty—is to rise above the things which are merely tests to prove to us that the power of the Great Goodness, the Lord of all, is ever present with us. We have the promise: "Lo, I am with you always." Can joy know anything of mourning? No. No more than life can know anything of death.—*Jennie H. Croft.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

ETERNAL LIFE IN THE BODY

We do not think it possible to sin in Spirit. We recognize only one Spirit—God—and God cannot sin. Spirit in us is of God, and is perfect; it cannot sin or err. We believe that persons who have died cannot harm us in any way, and that we cannot harm them.

We are preaching and teaching the attainment of eternal life, here on earth, in the body. We are assured that the time is at hand when people will demonstrate that they have overcome, in their bodies, the disintegrating process called death. We believe that those who lose their physical bodies through the experience called death, will have to take up bodies again, that they may go on with their overcoming. Jesus Christ was our example in the redemption of the whole man; he lifted up his physical body and transformed it into pure spiritual manifestation. During the first forty days after the resurrection, he had a psychical body, in which he was seen by his followers many times. After that period his body became spiritual and not visible to the physical eyes of even his disciples. This complete redemption is the work of each individual on earth, and each one must finish this work before any further progress can be made. Thus you will see that our teaching differs greatly from spiritualism.

We do not consider it profitable to indulge in speculation as to the condition of those who have for the present failed to keep their bodies. We leave them with God, knowing that they will come into their own in due time. We give our undivided attention to the

consideration of omnipresent life, to be demonstrated here and now in our bodies. In this way we increase our own consciousness of life and help others to overcome belief in death.

We do not believe that death cleanses; it does not help man in any way; it is the "wages of sin." It is a hindrance to man's good, an error that must be overcome before perfection can be realized. Man loses much by giving up his body in death; he postpones his day of salvation. The Holy Spirit and words of truth cleanse man from error, but there is no saving quality in the experience known as death.

We are not averse to having any one quote from our literature, if this is done in a fair and just way and enough of the quotation is given to show our meaning clearly. We do not wish to have put on these quotations interpretations which would cause them to mean something that is not in accord with our teaching. One woman spiritualist used quotations from Unity literature in such a combination with her own ideas as to make us appear to indorse clairvoyant readings. She signed our name to the pamphlet, making it appear that it had originated with us. Some of our people got hold of the pamphlet and sent us copies of it, and wanted to know what we meant by teaching such ideas. When we had traced the pamphlet to its origin, we asked the woman to discontinue its use or to remove our name and sign her own. But we have no objections whatever to any one's quoting from our writings fairly, in order to help people into Truth.

SPIRIT CANNOT ERR

God made man and gave him dominion over all things. Man still has this dominion, and he can be master over every condition in his life, if he will. Man's belief that there is a power called evil caused him to become subject to error experiences. The truth that will

make him free is the realization of the truth that *there is only one Presence and one Power in the universe —the Good omnipotent.* Take up this thought daily, and affirm it until you enter into the very spirit of it. Declare also: *I am strong, positive, powerful, wise, loving, fearless, free Spirit, and I am now master of my entire life and affairs. Nothing but absolute good can come into my life.*

FALSE BELIEF IS SIN

Please explain Charles Fillmore's statement that "all the ills of the flesh are caused by sin, and the giving up of sin is followed by the healing of the ills of which it is the cause."

The sin of which Mr. Fillmore speaks, is ignorance of the divine law. For instance, it is ignorance to hold thoughts or to speak words of anxiety, fear, or worry. Replace your belief in the power of disease with a mighty conviction of God's omnipresent healing presence, and the disease will disappear. Sin is the entertaining of false beliefs; it can be dispelled quickly by the light of a new understanding.

REALIZING DEMONSTRABLE TRUTH

One must act upon the ideas given him, if he is to fulfill the law of demonstration. This rule applies to demonstration of supply. You no doubt know this already, but we wish to make clear that we recognize the necessity for acting in the outer as well as for thinking right. To get the thoughts established in Truth, however, is the foundation of all outer good.

Realization of demonstrable truth is not attained in a day; it requires patient, persistent study, affirmations, meditation, and effort. There must be a "mind to work." We must not be mentally lazy. All of our people (the thoughts of our minds) must be willing and eager to lay hold of the true ideas that tend to build up in us the desired consciousness and realization of the abundant, omnipresent supply of Spirit.

THE PURPOSE OF UNITY

It is not our purpose to establish another sect. We are a school or a society, and our members are at liberty to belong to other religious organizations, or to remain in their churches. We have no creed to which our members and students must subscribe. We only require of those who study and worship with us a certain consecration to the things of Spirit and an earnest desire to come into an understanding of the fullness of the Christ Truth that alone makes free. We are willing to coöperate with the churches and to help their members to make more practical in their lives the truths which Jesus Christ taught and demonstrated. We are seeking to help prepare the world for the realization of His presence and for the setting up of the Christ kingdom upon earth.

In the change that must take place in the nations of the earth in order that the Christ kingdom may be established, there will no doubt be much sorrow and upheaval experienced by those who cling to the selfishness of personal consciousness and to the things which are due to pass away.

Today there is an outpouring of the Holy Spirit upon mankind, such as has never before been known. People everywhere are waking up and are desirous of knowing God and Truth. Situated as we are, we come into touch with this class of people, and we realize, as others situated differently cannot, what a great change for good is taking place in the hearts and lives of numberless persons. Just what will occur in the outer, in order to establish the government of the various nations in the hands of the Christ and his followers, we cannot at present say. In Daniel 2:35 is foretold a kingdom, represented as a stone "cut out without hands," which became a great mountain that filled the whole earth. We are assured that this kingdom began with the advent of Jesus Christ on this planet. The Truth taught and

demonstrated by him will continue to grow and multiply in the minds and hearts and lives of men until the whole earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

If one dwells upon the apparent evil in the world, he can see seeming error conditions growing worse and worse. It seems that the tares in the outer world, as well as the errors within each person, are being bound in bundles to be burned. But within and without they all will come to naught. "For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace." Only God knows whether evil will be destroyed by the destruction of those who cling to the evil, or whether people will change their minds and let the Holy Spirit dissolve the error from their hearts and lives through its purifying fire within, thus saving the individuals themselves from death. At any rate we know that only the good is true, because it alone will stand the test of time and will abide. And so we thank God for the good.

REBUILDING THE BODY

As the ultimate of faith, we believe it possible to grow again, through the power of Spirit, a part of the body that has been taken away. But it is not in the power of any one to impart to another the faith and understanding that will enable him, regardless of his attitude in the matter, to do this. One can attain the needed realization of the all-sufficiency of Spirit by prayer, study of Truth, and affirmation of true words until they become his very life. One may instruct, pray for, and unite his faith with that of another, but the one who wishes to restore a missing member of the body must work along spiritual lines for himself, in order to bring about the demonstration.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

Los Angeles, Calif.—When I was a child I fell out of a tree and broke my spine. After the accident, I was a wreck, physically and mentally. At about twenty-two years of age I had typhoid and spinal fever. The cartilages between the vertebræ wasted away and the bones of my spine set. Osteopathy gave me some relief, but pain and many disorders remained. When about forty years of age I was discussing my condition with a friend who is a healer. I said: "My bones just slip in and out of place." "Stop right there," she commanded. "If you were speaking of God's universe and described the planets as slipping in and out of place, what condition would that be?" "Chaos," I replied. "Then let us hold to universal law; there are no chaotic conditions," she replied. I got the thought. I threw up my hands and cried: "The pain is gone." The vertebræ moved irregularly for some weeks, then settled into place and have not been out of order since. A condition of thirty years' standing had dissolved and dissipated in an instant.—*Mrs. W. B.*

Charlestown, W. Va.—Two years ago the doctors told my husband that I had cancer. I immediately wrote to you, and also obtained help from a woman in Boston. I am thankful to tell you that I am perfectly healed. The doctors could not believe that I could live, and they are surprised to see how well I am. They said that the healing was wonderful. I told them that it was God's work.—*Mrs. F. W. R.*

Readington, Nebr.—I cannot find words to express my gratitude to God and to Unity for the wonderful blessings that have come to me. When I learned, about two years ago, of your wonderful teaching, I was a physical wreck and almost a mental wreck. Today I am healthy, strong, and vigorous in every way. I feel better than ever before in all my life.—*E. G.*

Hartville, Ohio—I asked you for treatment for healing my thumb. It is perfectly healed. With all my heart and soul I thank God, the giver of all good, and you, the sincere helper. —*Mrs. C.*

Baltimore, Md.—I wrote you asking prayers for the recovery of my father. When I wrote you for help, the doctor had said that my father had gangrene. Father had been bedfast two months. He had already lost two toes of his left foot, and the foot was in a terrible condition. Three weeks after I wrote you his foot was almost healed. The doctor said: "You must have prayed, for I did nothing, and medicine could not have healed that foot." When he made the remark he had no idea that prayers had been offered for my father.—*Mrs. G. D. T.*

Port Orchard, Wash.—About four months ago my husband became interested in Unity. Though he has studied only so short a time, he has made wonderful demonstrations of health. Doctors had given him up, but today he is well, through applying Truth. Our hearts are overflowing with gratitude to God. We want to thank you for the encouraging letters that you have sent.—*Mrs. W. J. V.*

Tonkawa, Okla.—When I wrote you for prayers, my son was very sick. The doctors said that he was ruptured for life and would never be able to work again. I said: "That is not true; God can and will heal him." I wrote for help. In twenty-four hours the child was well, and there is no sign of rupture. He now is on the streets selling papers.—*Mrs. M. H.*

Newark, N. J.—I wrote you asking for help. I was suffering terrible pain in my ankle, which was badly swollen and inflamed from rheumatism. Within two days the swelling and the pain began to leave, and now they have entirely disappeared. With all my heart I thank God and Unity for this wonderful healing.—*Mrs. A. F.*

San Diego, Calif.—I wrote you for prayers for healing of a carbuncle on my chin. I want to thank God and Unity for the wonderful healing that I received. I have been helped in many ways since I have been studying Unity. —*Mrs. L. L. T.*

Gainsville, Ga.—After spending two uncomfortable days suffering from hay fever, one morning I wired you for help. By late afternoon every symptom of hay fever had left me and I have been perfectly free ever since.—*Mrs. C. W. P.*

Madison, Ind.—I thank God and Unity for what has been done for my husband. I wrote to you about the lump under his arm, which the doctor said would have to be cut out. After I wrote you it disappeared, and an operation was unnecessary.—*Mrs. P. L.*

Akron, Ohio—I wired you of the wonderful improvement in my husband's voice. You had been praying for him just six days when suddenly one night, after two months during which he was able to produce only whispers, he was able to speak aloud for about ten minutes. With what great joy and deep gratitude to God and to you did we pray that night! The next day his voice again returned, this time permanently. Within another week the hoarseness had disappeared and my husband was also experiencing great relief from a long-standing catarrhal condition. In addition to this glorious physical healing, your prayers have wrought a blessed harmony by bringing us into intimate companionship with the Christ who dwells within.—*M. A. P.*

London, W. 10, England—Accidentally a piece was cut off my finger. I threw it into the waste paper basket. I felt very sick, as the cut was rather a bad one. I applied Unity teachings. Then something said: "Get the piece of flesh and stick it on." I did as directed; the finger is quite well now and there is not even a scar. I sincerely thank you for all that Unity has done for me and my family. —*B. S.*

Philadelphia, Pa.—I wrote you asking prayers for healing of eyes and feet. I am happy to say that all is well. I am writing this letter without eye glasses. I went to see a man who was in bed, seemingly helpless. I spoke words of Truth to him, prayed with him, and showed him that if he would believe the words of Jesus he could get up. He got up the next day and walked a block. He is well now. May God continue to bless you in your noble work.—*Mrs. H. D. Y.*

Missoula, Mont.—I inclose a love offering. I asked your help when our boy came home suffering from spotted fever, from which few ever recover. The next day his temperature started to drop, and in five days it was normal. He is now fast gaining his former strength. We thank God and you.—*Mrs. E. H. K.*

Central Valley, N. Y.—I had severe pain in my ear but I read Things to be Remembered, and the pain left entirely. The following week the pain came again and I seemed unable to get relief. I asked my niece to write you for prayers for healing. I slept well the night after she wrote and the next day the abscess broke. How thankful I am to God and to Unity.—*Mrs. F. C.*

Washington, D. C.—After you folks sent prayers for my little girl, who had just developed whooping cough, the cough and the whooping stopped in four days, and she has not coughed since. I had a hard fight to make myself stop giving her the doctor's medicine, but I decided to take God as my physician.—*A. F. S.*

Hamiota, Man., Can.—You may discontinue prayers for my health, as I am free from seeming catarrhal trouble. I know that if I continue to look to God for my health, as you have taught me to do, I shall never be sick again. I am learning more and more how to let divine Love manifest itself in and through me.—*E. W. B. B.*

Los Angeles, Calif.—I wrote you for prayers for the cure of stomach trouble. I am glad to report that I have no more trouble. I have been wonderfully blessed. I thank God and you for the blessing which I have received. —*Mrs. E. F.*

St. Joseph, Mich.—My little dog was run over and badly hurt. In caring for him I was bitten on my wrist. Blood flowed freely. I bandaged up my wrist and my thought was: "God can heal it." I had no fear. Many predicted dire results but I declared that God's hand was not shortened. After three or four days the wound healed; in a week one could hardly find a scar.—*Mrs. E. J. B.*

Kingfisher, Okla.—I wrote you for prayers for my recovery from a severe attack of illness, accompanied by what seemed to be a growth in my side. I am thankful to report that I am well and that my side is healed. I thank the Lord and you.—*A. H.*

Erie, Pa.—I wrote you for prayers for the healing of my husband's injured knee. I am happy to tell you that he is entirely cured. We thank you for what you did. May God bless you in your good work.—*Mrs. A. C. M.*

Kansas City, Kan.—Please accept my thanks for your wonderful prayers and help. I called you Saturday morning, when I was in great pain after suffering all night. Praise God, I was able to go to church the next day.—*Mrs. H. R.*

Rogers City, Mich.—My mother's hearing was restored before your letter reached here; in fact, her hearing was much better the day after I wrote you. God bless you and your wonderful help.—*Mrs. O. S.*

Great Falls, Mont.—I wrote to you about my hair. I am glad to tell you that the hair is growing on the bald spot on my head.—*R. L.*

PROSPERITY

Porterville, Calif.—I wish to thank God and Unity for the blessings that have come to me since I wrote to you for help, and for prayers for prosperity. The company I worked for had mailed my last check to me, but it had been misplaced and could not be found. Payment at the bank was stopped. The day before my prosperity bank came I received the letter that had been lost, and when I opened it I was surprised to find four checks instead of one. In going over the books at the end of the season the company found that I had that much back pay coming to me. I know it was God working through Unity that blessed me so. My old employers sent for me and I have a better position at work I like to do, and an increase in salary. Last year there was much discord, but this year all is harmonious and peaceful. I inclose a love offering.—*A. M. A.*

Yorks, England—We thank our heavenly Father for the blessings which we received during the month of August. We had better business results during that month than we have had before, and we also had the welcome news that my daughter had been successful in passing her difficult examination. We have received many blessings which we are confident are direct results of our faith in God's promises.—*Mr. and Mrs. H. P.*

Troy, Mo.—I thank you for your prayers. My husband now has a position at a good salary. His business prospects are very good. Our prosperity has been gradually increasing since we began tithing. Unity teachings meet the needs in our lives, and we are glad that there is such a help for people who need it.—*Mrs. E. L. P.*

Nigeria, W. Africa—I wrote asking you to offer special prayers for my success in my last examination. Now the news has been published that I am one of the successful candidates. I thank God that our prayers have been answered. All my seeming difficulties melt away as soon as I apply the principles of Truth.—*E. N.*

Kansas City, Mo.—I asked your prayers to help sell some furniture. It is sold, and you may discontinue prayers. Prosperity came to us in several ways. I give thanks to God and to the dear Unity workers.—*Mrs. R. C. R.*

Missoula, Mont.—I wrote you for help for my husband in his work. I am very happy to tell you that his business difficulties straightened out as if by magic.—*Mrs. C. H. R.*

Washington, D. C.—I wrote you asking for prayers for prosperity and for help in demonstrating a desirable home. The first week after I received the prosperity bank I noticed the most wonderful change in the mind of each one of the family. Ideas that had been entertained for years disappeared. During the ten weeks in which I was using the bank, prosperity poured in from unexpected sources. I have purchased just such a home as I have always wanted. I shall always praise Silent Unity and shall always keep a prosperity bank in my home.—*Mrs. M. D. M.*

Akron, Ohio—I wish to express my heartfelt thanks for the many blessings that the prosperity bank has brought into my life. The teachings of Truth are wonderful and comforting to me. The way before me looked dark and gloomy until a bright and beautiful way opened to me through God's abounding grace. Through your prayers my financial affairs have been easily adjusted. I give praise to Him who has shown me the way.—*H. L. D.*

San Jose, Calif.—When I knew that my husband was going to be out of work, I wrote you for help. He finished his work on Friday. Monday morning while we were eating breakfast, the telephone rang and my husband was offered work. He had not even looked for it. I thought that was a good example of what Unity can do through God.—*Mrs. F. E. M.*

Niagara Falls, N. Y.—I wrote you asking for prosperity prayers. I did not get the position that I had in mind when I wrote, but the one that I did get pays more than the one I had set my mind on. Unity has brought me peace of mind. People on the street say: "You certainly do look different;" one friend said: "You look so happy." —*E. C.*

St. Louis, Mo.—I rejoice in the bounty of God, which is constantly manifesting to meet my every need. My income remains the same, but I have been blessed in many ways. My son has been advanced in position and salary, and we are a very happy, healthy, harmonious family.—*D. R. O.*

Tulsa, Okla.—My husband and I are truly grateful to God and to Unity for the wonderful help that we have received. My husband is to go back to his old job; I also have work, so I can help him. We are very happy since we have learned that God must be put first in life.—*Mrs. D. W.*

New Milford, Ohio—I am writing this to thank you for your prayers for my success. I have had all the work I could do ever since I sent for the little bank. I thank God every day for my health. Nothing seems to worry me. I get along nicely and I always have plenty. I have been able to pay all my debts, for which I am very thankful to God and to you.—*E. A. W.*

Seattle, Wash.—I am using my husband's business stationery to show you how much your prayers for prosperity have helped us. Last month he had a net profit of about $1,300. May the Lord shower down his blessings upon you. One of the friends to whom I sent Unity is receiving great benefit from the truths that it contains.—*Mrs. O. M. G.*

Detroit, Mich.—I posted a letter to you at 9:30 last evening, asking your prayers to lead me to employment, as I greatly needed an income. I obtained a position this morning before my letter reached you. God is everywhere to those who live in Spirit.—*J. S. S.*

Los Angeles, Calif.—I am sending you a love offering to use for the benefit of the cause. Your work is certainly wonderful. It has done wonders for me in every way. Since I last wrote you, things have been turning to my advantage all along. I thank God and Unity.—*E. M. P.*

Cincinnati, Ohio—Many little pleasures have come into my life within the last four weeks; many of my prayers have been answered. Our silent friendship and love for our divine Father surely opens the way to the desires of our hearts.—*L. C.*

St. Louis, Mo.—About a week ago I wrote you for help to sell my business. Today I sold my business to the first party answering my advertisement. I thank God and Unity for the good work.—*A. A. S.*

Toledo, Ohio—I asked for special prayers to help my husband obtain a position of which he was in need. I thank God that he has obtained even a better position than he hoped for.—*Mrs. J. C. G.*

Atlanta, Ga.—I have just the position I want, and I am making $25 more a month than I was making formerly. Accept my thanks, love, and best wishes. May God be with you in the great work that you are doing.—*A. L. S.*

Duluth, Minn.—I wrote and asked for help in obtaining a new position. Soon afterward I obtained a position. I am very thankful, and am sending a love offering.—*N. E. O.*

HELPED BY UNITY LITERATURE

Grand Rapids, Mich.—My son was in a very nervous state because of his school work and was about to quit school. I got my Weekly Unity and read to him The Ten O'clock Silence. He went back to school; now he is enjoying his school work as well as ever. Unity literature has brought peace and harmony into my home. I thank God for his goodness.—*Mrs. J. P. D.*

Minneapolis, Minn.—I want to tell you some of the wonderful things that Unity magazine and "Lessons in Truth" have done for me. They have healed me of sickness and have brought great happiness into my life. They have changed my husband from almost an atheist to a believer in God and his wonderful power.—*Mrs. W. H. B.*

Perth, W. Australia—Inclosed find a love offering from a very grateful heart. I have been studying Unity literature for three years and have been wonderfully helped in every way. I thank God that through it I have been shown the Christ way more perfectly.—*A. S.*

Montesano, Wash.—God has been very good to me. Unity is teaching me to trust God more fully, also to expect and look for answers to my prayers. Unity has taught me to have more faith in God and not to worry over life's problems.—*Mrs. E. M. S.*

Humansville, Mo.—I receive much pleasure in reading your magazines. My religion is based on forgiveness, kindness, and service, and it makes life much easier. I seem to be writing to a friend with whom I have much in common. —*H. E. H.*

Alhambra, Calif.—I could not get along without Weekly Unity. When it comes, I drop whatever I am doing and read it, for I know there is a message in it for me. It helps me all through the week.—*Mrs. A. R. W.*

Bayshore, N. Y.—I have a family of six children to care for. Until four years ago I was always sick and worried. Now I feel much happier, for I read Unity and look to the Lord for my good.—*Mrs. M. C.*

Cleveland, Ohio—I received your Unity magazines and was indeed happy to get them. About one year ago Mrs. G. gave me one of the magazines. I studied it and was relieved of dizzy spells.—*Mrs. E. O.*

Seattle, Wash.—My husband is delighted with The Christian Business Man. He has received much benefit from it. We all read it.—*M. E. R.*

Lynn, Mass.—I feel great gratitude toward Unity for the help it has been to me since I began the study of "Lessons in Truth," and the reading of Weekly Unity and Unity magazine. Unity has answered for me so many of the problems of everyday life and interpreted so many passages of the Bible that I did not understand, that I am eager to study further. I thank you again for the great assistance you have been to us.—*Mrs. E. B.*

Orange Cove, Calif.—My study of Unity means much to me and to my family. I have had wonderful demonstrations and my life is richer than ever before. I am thankful to say that I have really helped others to see the light.—*Mrs. C. R. W.*

Indianapolis, Ind.—The Christian Business Man is one of the best of Unity's publications and has a unique place because of the message it has for the people. To realize that business and God are related, is most important.—*B. E. H.*

Marble Creek, Idaho—I cannot tell you of all the good that my husband and I are receiving from Unity literature and your prayers. We have been through an experience that, had we not realized our oneness with God, would have resulted in confusion in our affairs. We all are the stronger for the experience. I inclose a love offering.—*N. E. C.*

BE YE TRANSFORMED

Medicine Hat, Alta., Can.—Before we began to read Unity, everything seemed dark ahead of us and we were surrounded by what we thought to be poverty. My husband suffered from rheumatism; my health was poor. There was an atmosphere of dejection in our home. Even in our most prosperous days there was always a fear that there would be lack at some future time; we were always doing without something, in order that we might save. We saved, invested, and lost. After reading Unity I decided to send for a prosperity bank and for Unity magazine. As the first demonstration my husband was healed of rheumatism. Since that time we have had all that we wanted for our immediate needs. Day by day we are leaving all wrong thoughts behind, and we know that soon they will be out of sight forever. We have always professed Christianity, but it was not until this light came into our home that we began to seek Truth and to realize the presence of God in all that we do and say. We thank you for your prayers.—*Mrs. F. J. O.*

CORRESPONDENCE SCHOOL

New York, N. Y.—This is my last lesson. I shall miss the large blue envelope from the Correspondence School department, for its contents are the simplest, sweetest, and most comprehensible teaching of which I know. These lessons give a teaching which can be applied immediately to all of life's problems, with good results. It is impossible for me to estimate the benefits received from studying the course. Financially its study has paid me large returns, but that is not the important thing to me. I have been taught how to attain peace, poise, and power, how to master self, how to become aware of and unfold the attributes dormant within. The love offering inclosed is blessed with the word of increase and will multiply for you manyfold.—*Dr. P. W.*

St. Louis, Mo.—The first four lessons of the Correspondence Course have given me great spiritual uplift. I look forward eagerly to each new assignment in the confident assurance that I am being led from the narrow confines of sense consciousness into the broader, newer, freer life that was ordained for me from the foundation of the world. May God bless Unity and every one connected with its great work.—*B. M. C.*

Brooklyn, N. Y.—I think the Correspondence Course is wonderful! How these lessons clarify the points which have been confusing! They have unfolded a new world to me. Wonderful possibilities are opened to all who want to study and learn Truth. How beautiful is life when our hearts are lifted to the Father in praise and thanksgiving. —*Mrs. C. A.*

Bozeman, Mont.—I wish to give my testimonial regarding the value of the Correspondence Course. I have gained a great deal from the lessons and now have a much clearer perception of the fundamental principles of Truth. By practical application of the lessons, I have overcome obstacles unusually hard. I go over and over the lessons and impress them more deeply in my consciousness. May the Correspondence School department be blessed in its ministrations. —*Mrs. L. W.*

Athol, Mass.—The prosperity lesson in the Correspondence Course is wonderful! I am deeply grateful to Unity School for the opportunity opened to me through these lessons. I praise God for every good gift.—*F. A. G.*

Buffalo, N. Y.—The certificate sent me for completing the lessons of the Unity Correspondence Course has been received and I am very much pleased with it. The lessons have meant much in my unfoldment. The payment of money to you can never cancel my feeling of obligation for the course. I shall strive to pass along the teachings that you have transmitted to me. My prayers are for the continuance and furtherance of your work.—*M. S.*

Mentor, Ohio—About the time I took up the Correspondence Course, I decided to begin tithing. I find that I have plenty now to send in as love offerings for the lessons and for many things that I did not have before. I experience a thrill of joy every time I lay away the tithe, for the very sense of handling God's money brings a feeling of close contact with him. I have enjoyed the course very much. The lessons seem to be a climax to my previous study of three years. My supreme demonstration will be when I can enter into this work exclusively.—*R. D.*

Minneapolis, Minn.—The Correspondence Course has helped me to understand many things which previously were vague. I enjoy each lesson and am getting much help from the study. My attitude toward life in general has changed, and I know that my affairs are being improved through my improved mental outlook.—*Mrs. W. T.*

Verona, N. J.—I have never put my time to better advantage than I have in taking your Correspondence Course. I thank you for the encouragement received from you. I am glad to be able to give out your teachings.—*M. R.*

FREEDOM

Rosedale, Kan.—I wrote you for prayer to adjust a very inharmonious condition that was in my life. You may discontinue prayers for me. This condition has been overcome and I feel free and happy. I am thankful to God and to Unity.—*G. L. N.*

Chicago, Ill.—I have at least accomplished one thing: I have stopped using tobacco, a habit that I had had for more than thirty years.—*H. L. B.*

Kansas City, Kan.—I am glad to report that my husband has quit drinking. Thanks to God and to Unity.—*Mrs. P. H. R.*

North San Diego, Calif.—Thanks to God and to you, my husband has been cured of the tobacco habit. I am most grateful.—*Mrs. E. K.*

FROM CHILDREN

Denver, Colo.—You may discontinue prayers for me. I am feeling fine. I made my demonstration by holding: "God is my help, I can't be sick." When the doctor kept saying that my lungs were bad, I said that nothing hurt me. So mother had a test taken for tuberculosis. The test showed that nothing was the matter with my lungs. I am happy and thankful to you for your prayers. You will find a love offering inclosed.—*M. M. M.*

Washington, D. C.—I wrote to you to pray that I might improve in my studies. I cannot thank you enough for your wonderful help. I repeat The Prayer of Faith several times a day and I read the ninety-first Psalm every night. My last report was the best which I have received this term. I received a grade of "excellent" in nearly every study.—*E. S.*

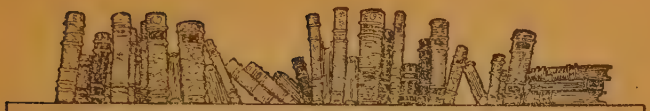
Lakewood, Ohio—I thank you for your help in getting me work. Almost as soon as I had written you I got work in a large office in Cleveland.—*R. R. R.*

La Center, Wash.—I am very thankful for what Unity has done for me. I was very sick. Grandma wrote to you for help. I am quite well now. Yours gratefully.—*A. L. M.*

MISCELLANEOUS

Oakland, Calif.—My husband and I have been wonderfully blessed in the past month. For some time I have been eager to take a course of study, but the fee seemed quite beyond my means, as my husband was not working. I prayed to God to show me the way and I knew that Unity was helping us. Soon I received a most wonderful offer which not only has made it possible but easy for me to take the first course. I am very thankful to God and Unity. Our little son, for whom I asked your prayers, is perfectly healed of boils. Please accept the inclosed tithe.—*Mrs. A. M.*

Omaha, Nebr.—Your prayers have done me a world of good. About a week after I received my bank and learned the prayer which accompanied it, I began to receive prosperity and health from every angle. I was born with a rupture on the left side of my head which the doctors said would never disappear. To my great surprise, since I have been studying with Unity the rupture has disappeared. I feel much better and also look better. I thank God and Unity for the wonderful demonstration.—*Miss C. W.*



PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single Copies: Unity Magazine, 10 cents; The Christian Business Man, 10 cents; Wee Wisdom, 10 cents; Weekly Unity, 2 cents.

Unity magazine one year	$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00

Foreign subscriptions, same price.

Sample copies of these periodicals will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

SPECIAL NOTICE

Daily fluctuations in foreign exchange are such that, for the time being, 4 shillings 7 pence, English money, will be counted as equivalent to $1 in United States money, in business transactions with Unity. This will strike a fair balance until a stable currency is established abroad.

Wee Wisdom is written *up* to the children, not *down* to them. That's why grown people also glean Truth from its pages with avidity. Subscription price, $1 a year.

CONGRATULATIONS ALL AROUND

Our whole-hearted, interested readers will be pleased to hear of the remarkable volume of business which Unity handled last year. During the closing days of 1923, especially, orders came in thick and fast, and our working force was taxed to the limit in filling them.

Individuals sent in large and generous orders for literature, and the patronage of the Unity centers helped to swell the total amount of books, booklets, calendars, and cards sent to readers and their friends.

The figures run higher than they have run any previous year. That alone, however, would mean but little, were it not for the conditions and the facts back of the figures. The sale of a few thousand books more or less is not the important fact to Unity. But what does it mean to human souls who read and study the regenerating words of Truth with which the books are filled? How many have been directed into new ways of thinking and living as the result of reading these inspired words! An endless chain of good is started which will one day reach around the world.

When you send a piece of Unity literature to a friend, you are forging a new link in this chain of hope and progress.

In addition to expressing our gratitude for your continued coöperation, we ask you in all earnestness to see that the children are headed in the right direction, by putting Wee Wisdom into their hands. Even the least of these will help to link the tiny golden chains of love that will one day enmesh the whole world in the bonds of brotherhood.

PUBLISHERS' NOTES

INTEMPERANCE HEALED OVER THE RADIO

The proprietor of a certain barber shop in this city was ordered, by his physician, to take his meals at Unity Inn, because he needed a strictly vegetarian diet. During his meals at the Inn he read the Unity literature, and later carried it to his shop. He has a radio and tunes in for the Unity services. A man who was addicted to the liquor habit visits this barber shop frequently. Several weeks ago he listened to the Sunday morning radio service at Unity, and inquired of the proprietor who it was talking. The proprietor told him it was Unity. He replied that he did not know what Unity was, but that that man was telling the truth. The Unity services gave him such an uplift that the desire for liquor left him. Each Sunday morning he goes to the barber shop to listen in, and he says that Mr. Fillmore's talks sustain and satisfy him from week to week.

"I have cried, laughed, and become almost hysterical since I received the Prosperity Bank, such is the mingled feeling of surprise, wonder, and joy which I have experienced as the result of using this marvelous device for building up a 'prosperity consciousness.' We have paid for our home a year in advance, and we also have spent a considerable sum on the things which we most needed. Our darling girl celebrated her third birthday recently, and she was showered with very nice presents. Surely God is her father and she is his child. When she sees in the magazines a picture which she thinks is that of Jesus, she says, 'Jesus!' and kisses it. I appreciate your prayers and your interest in me."

The stenographer who takes Charles Fillmore's talks was detained at home on a recent Sunday morning. She got the address verbatim over the radio. At the risk of being bromidic, we'll say: "This is a wonderful age in which we are living."

Instructions on beginning the day right and, consequently, living it right, may be obtained from "The Inspirational Series," a group of three booklets by leading Unity writers. Attractively bound, $1 for the series.

The Unity periodicals may be obtained by the Prosperity Bank plan. Read page 296 of this issue.

The following testimonial is representative of hundreds of others received daily by the founders of the Unity work: "I presume that in the years of your ministry you have had many soul-satisfying testimonials, but I beg to add one more, as mine has been such a long and wearisome struggle. Since Unity fell into my hands, a year ago, it has helped me wonderfully. I am, by nature, honest and truthful; but some phases of my earlier life taught me bitterness, and I drifted into the attitude of 'an eye for an eye.' I am not going further now with negations. Silent Unity received my request for prayers and I was helped. To you, the founders of Unity, I should like to convey an appreciation of how much your teachings clear up truths that were obscure before. It is my intention to give Unity my financial aid, to put it into other people's hands, who are choked up with 'ecclesiastical starch.'

"May Almighty God bless you for your efforts and may Unity carry its clear and concise messages of Truth to those whose spiritual life is dormant, awaiting the word that will call it to its resurrection."

The April number of Unity will contain the following leading articles: "Intemperate thinking," by Charles Fillmore; "The Silence," by Myrtle Fillmore; "The Way of Life," an Easter article, by Maude Burt McCall; "Forgiveness," by Imelda Octavia Shanklin.

Get your friends started on the way to overcoming the handicaps of life, by sending them Unity for a year. The Prosperity Bank plan provides a convenient, profitable way to subscribe. Read page 296 for particulars.

Dr. Katharine Richardson, the founder of Kansas City's institution for afflicted children, writes us in this wise: "We are glad to have Wee Wisdom come to Mercy Hospital. Long ago we felt obliged to say that sectarian literature should not be passed around the wards, but Wee Wisdom comes under no such head. Little people and big ones both are glad when the mail man brings it. We are pleased to know that for another twelve months it will be ours."

The Unity Sunday Program, devoted to the local activities of the Unity Society of Practical Christianity, has, as one of its appealing features, a healing and prospering thought set to inspiring music. Those desiring to keep in close touch with our work here may have this weekly program for $1 a year.

"A little boy of my acquaintance was suffering from an ailing knee. The doctor didn't seem to know what was the matter with it, but told the boy that if he did not stay off his feet he would have to go to a hospital for examination and treatment. Hence the boy was taken out of school and put to bed.

"I copied the 'Mother's Prayer' from the 'Book of Silent Prayer,' and gave it to the boy, asking that he have his mother use it for him. This she gladly did, and the boy was in bed only one day afterward.

"The next Sunday he went with us to the mountains, and climbed them easily. The next morning he came over and said: 'Mrs. R—, I'm sure glad you took me on that hike. This morning when I got up I didn't know I had a knee.' "

One of our earnest Silent-70 workers writes: "It cheers me to see the look of gratitude on the faces of those to whom I give the literature. I could ask for no greater reward than their appreciation."

A wrong impression has been gained by some of our readers about the Silent-70 work. They have felt that the Silent-70 workers are selected by us through some occult power which we possess of discerning those fitted for this purpose. Not so. Any one who desires to help in distributing free literature may enroll and receive literature for distribution by applying to the Silent-70 department of the Unity School.

Friends are suggesting that we establish a fund for free literature to be sent to prisoners. Such a fund is already operative among the Silent-70 patrons. Contributions to this fund will be gladly received at any time.

Mr. Fillmore recently received this statement in a personal letter: "Please accept my humble apology for a criticism of your book, 'Christian Healing,' which I allowed myself to make last summer. Human experience proves that you are quite right, for I find it true in my life. Thus we 'prove all things and hold fast to that which is good.'

"Each day I am more grateful for Unity teachings. I know that the Father has blessed you, for the fruit of blessing is growth, and your great work is growing vigorously."

"Christian Healing" embodies Charles Fillmore's philosophy and its application to the healing of mind, body, and affairs. Scientific, practical, uplifting to a degree. Price, according to binding, $1, $2, $3.

CHARLES FILLMORE AND THE "70"

The Silent-70 is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent-70 and take up this work.

The membership of Silent-70 numbers about 10,000. To the active members of this mighty band of coworkers we wish to express our thanks for the help that they render in spreading the gospel of Truth through Unity free literature.

The secretary of Silent-70 recently had a conference with Charles Fillmore, who joins us in this expression of appreciation. Mr. Fillmore recognizes the fact that through the Silent-70 members a great work is being done by presenting the message to those who would not otherwise come in contact with it.

Write to Silent-70 for information.

UNITY GOOD WORDS CLUB

The Unity Good Words Club is a department of our work which gives instruction concerning the power of words in relation to their manifestation. The club, numbering twenty-eight thousand, is open to all through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

The Club Pin (gold), for $1.50, and the wall motto pledge card, for $.25, are helps in fulfilling the pledge.

(Sign this blank for enrollment)

THE THINGS YOU WANT

to know in order to make your demonstration, we shall be glad to give you by personal instruction from headquarters. A great majority of those whose testimonials you have read in these pages have been enabled to rise out of disease and poverty by application of the Christian principles taught by this school.

There is no excuse for any one's spending years searching for health and happiness. They lie within you. You have the power to bring them forth. You cannot escape health, peace, and plenty when you perceive the truth. Here is your opportunity to realize your highest ideals. Only a little daily application on your part is necessary in order to bring forth the highest fruits of the Spirit. The results are out of all proportion to the effort.

The first instructions given you are concerning effective prayer, the silence. This is followed by lessons on healing, prosperity, and such subjects as our teachers and healers have found through thirty years of experience to be of vital necessity.

One applying for this personal instruction should first have a good understanding of our fundamental principles as taught in the Unity books and magazines. The applicant is required to have studied "Lessons in Truth" thoroughly. Tuition for this instruction is on the voluntary love offering plan.

If you are interested in this help, write our Correspondence School department a simple request for a schedule of the lessons.

DISTINGUISHED FRENCHMEN VISIT UNITY

Senator Paul Dupuy, owner and editor of Le Petit Parisien, leading French newspaper, and founder of several other French publications; M. Henri Weindel, editor of Excelsior; and M. Aghion, manager of the Dupuy publications, visited Unity recently.

Senator Dupuy, who is an ardent Truth student, expressed great pleasure over his visit at Unity, and pledged his aid to Charles Fillmore in the event of the establishment of a Unity center in Paris.

After they had inspected the School plant, the Dupuy party were taken to Unity Farm for an outing.

The visit of Senator Dupuy to Unity undoubtedly is the harbinger of a great impetus in the dissemination of Unity teaching on the continent of Europe. Senator Dupuy's interest in Truth work and his visit here bespeak definite acknowledgment of Unity's growth and power in the spiritual world. Let us hope that we may some day establish a center in France, wherein we can better aid this influential editor in disseminating the knowledge of Truth in his native land.

We now have some handsome bronzed book ends. The classic facade of the Unity administration building, with the word Unity at the top, is the design used for these book ends. You will find them a great convenience in holding your little Unity library on the table. $5 a pair.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in April Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.
April 20 to May 20

Christ in the midst of me, O magnified soul!
Quickens and strengthens, and I am made whole.

PROSPERITY THOUGHT

Held daily at 12 m.
April 20 to May 20

Praising and blessing my basket and store,
The Christ Mind increases my good evermore.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from these addresses.

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 122 N. Van Ness ave.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Home of Truth, 1140 B st.; Hewitt's Bookstore, 117 Pine st.; Long Beach Unity Society, 1150 E. 4th st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 618 W. 9th st.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 1621 Fruitvale ave.; Oakland Unity Truth Center, 1450 B Alice st.; Unity Center, 2137 23rd ave.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 621 18th st.
San Diego—George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st.
San Francisco—Unity Center, rm. 316, 165 Post st.; Metaphysical Library, 3rd flr., 165 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, 3668 24th st.; San Francisco Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Unity Truth School, rm. 204, 429 16th st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32nd ave.
Pueblo—Unity Truth Center, 124 W. 13th st.

D. C., Washington—Unity Society, 1326 Eye st., n. w.; Jeannette

H. Wade, 1721 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., Jacksonville—Unity, 302 Clark bldg.
Orlando—Carper's Book Store, 34 S. Orange ave.
Tampa—Unity Center, 1107 Marion st.

GA., Atlanta—Miller's Bookstore, 64 Broad st.
Savannah—Adler's Department Store.

IDAHO, Boise—Arch, Cunningham & Co., 910 Main st.

ILL., Centralia—Metaphysical Book Shop, 520 N. Locust st.
Chicago—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Mrs. Alice R. Ritchie, rm. 1010, 8 S. Dearborn st.
Chicago Heights—E. A. Romigh, 1136 Emerald.

IND., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, rm. 135 Dennison hotel.
Kokomo—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.

IOWA, Des Moines—Unity Center, 1928 Franklin ave.
Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, 409 Ross st.

KAN., Kansas City—School of Practical Christianity, 1936 N. 6th st.

KY., Louisville—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.

LA., New Orleans—P. L. Brothers, sr., 1207 Constantinople st.

MAINE, North Windham—The World Helpers of Humanity.

MASS., Boston—Boston Truth Center, 739 Boylston st.; The Metaphysical Club, 177 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
Springfield—Mrs. Mary Margeson, 356 Main st.

MICH., Battle Creek—Golden Rule Study Class, 225 N. Washington ave.; Unity Study Class, 90 Highway st.
Detroit—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.
Grand Rapids—Ida M. Bailey, Coit road, North park, R. R. 9; Herpolsheimer Co.
Ionia—Lucia B. Vosper, E. Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.

MINN., Duluth—Unity Center, 1017 E. 5th st.
Minneapolis—Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7; Caroline D. Walen, 2310 W. 50th st.
St. Paul—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.

MISS., Biloxi—The Tea Shoppe, 133 Lameuse st.
Greenwood—R. L. Hataway, 807 S. Main st.

MO., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; Unity Study Class (colored), 2319 Michigan ave.; Emery Bird Thayer, 11th and Walnut.
St. Joseph—Practical Christianity, rm. 22, Ballinger bldg.
St. Louis—Mrs. J. C. Appel, 2631 Russell ave.; H. H. Schroeder, 3537 Crittenden st.; Unity Society, Cabanne and Union aves.; St. Louis Truth Center, 4030 Lindell.

MONT., Butte—Keefe Brothers, 25 W. Park st.

NEBR., Lincoln—Unity Society, 502 Fraternity bldg.

N. H., Manchester—Home of Truth, 153 Concord st.

N. J., Atlantic City—The Traymore Book Shop, 1709 Boardwalk; Blue and White Bookstore and Library, 122 S. South Carolina ave.
Hackensack—Truth Center, 360 State st.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
Newark—Newark Unity Society, Berwick hotel, rm. 336.
Paterson—Unity Truth Center, 148 Oak st.
N. M., Raton—May Schleifer, 321 N. 4th st.
N. Y., Buffalo—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
Chautauqua—The Chautauqua Bookstore.
New York—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Publishing Co., 113 W. 87th st.
Rochester—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
Schenectady—Unity Center, Marcellene Webb Burbridge, 125 Park ave.
Syracuse—Katherine H. Carter, 155 E. Onondaga st.
OHIO, Akron—Unity Church of Truth, 283 S. Main.
Canton—Ralph Young, 139 Cleveland ave., s. w.
Cincinnati—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3rd and Vine.
Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
Columbus—New Thought Unity Temple, Seneca hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
Hamilton—New Thought Unity Temple, 7th near High.
Rocky River—Unity Center, Box 134.
Toledo—Unity Study Class, 656 Pleasant pl.
OKLA., Anadarko—Mrs. Nettie Melton, 216 W. Oklahoma ave.
Muskogee—Unity Truth Center, 133 East Side blvd.
Oklahoma City—First Divine Science Church, 1313 N. Hudson; Unity Center, 305 W. 1st st.; Wiggner Book Co., 128 W. Main st.
Tulsa—A. F. St. Clair, Densmore hotel; Unity Study Class, 233 Atco bldg.; Tulsa Bookstore, 19 W. 3d.
ORE., Mill City—Jennie Christensen, c/o Mrs. A. Hinkle.
Park Place—Mrs. Clara H. Rosebraugh.
Portland—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., Butler—Mrs. Ethel C. Turner, 339 N. McKean st.
Erie—Erie Truth Center, c/o Reed House.
Philadelphia—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
Pittsburgh—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
Wilkes Barre—Alice B. Sadler, 57 Terrace st.
R. I., Providence—New Thought Center, 72 Weybosset st., rm. 307.
TENN., Knoxville—Frank J. Frye, 400 McKee st.
Nashville—Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., Austin—Griegs, 910 Congress ave.

DALLAS—Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.; Unity Society, 1301½ Elm st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
FT. WORTH—Unity Truth Center, 505-513 Worth bldg., Main st.
GALVESTON—Purdy's Bookstore, 2217 Market st.
HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, Nueces hotel, 511 St. Mary's st.
UTAH, SALT LAKE CITY—Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.
WASH., CHEHALIS—Mrs. Alice L. Ruth, 986 Washington st.
EVERETT—The Booknook, 2722 Colby st.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, Box 33.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SIDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., SASK., MOOSE JAW—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Truth Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg., Granville st.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
ENG., LIVERPOOL—Miss Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12, and 33 Imperial bldg., Ludgate Circus, E. C.; The Rally, 39 Maddox st., W1.
NEW ZEALAND, AUCKLAND—Auckland Sunday School Unity, Darby st. (P. O. box 124).
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. B. 3491.

CONVENTION OF UNITY PEOPLE

The 1924 Unity Convention and Healing Revival will open Sunday, June 15, at Kansas City, Mo., and will close Saturday, June 28. All Unity people are invited. There were 480 registered out-of-town delegates and visitors last year; the attendance will be even larger this year. See the April number of Unity magazine for further particulars.

LESSONS IN TRUTH

by H. EMILIE CADY

Perhaps once or twice in his career, an inspired writer gets an illumination and transcends himself. There is no mistaking this kind of work. It lives. And the creative ecstasy of the writer transfuses itself in some mystic, never-to-be-forgotten way to the reader.

" 'Lessons in Truth' is the loveliest, most tender, and most human book that I have read. Its author not only talks about the 'single eye,' but has it. It was a novel experience, I assure you, to find a religious book that sees only the good in all religions."

Thousands upon thousands of readers feel this way about "Lessons in Truth." Prices, according to binding: $.75; $1.50; $2; $3.

CHRISTIAN HEALING

by CHARLES FILLMORE

When a man has spent years in study, spiritual service, prayer, and meditation, and when he also has the writing gift, there comes a day when he is ready to make a contribution to the world. This is what Charles Fillmore has done in a book covering the whole field of Christian metaphysics. Besides the twelve main chapters, there are twelve additional chapters on such subjects as: How Microbes Are Made; How Shall the Dead Be Raised; Ye Must Be Born Again; The Restoration of God's Kingdom; How Mental Healing Is Done. Prices, according to binding: $1, $2, $3.

MISCELLANEOUS WRITINGS

by H. EMILIE CADY

Eleven simple messages of Truth that have cheered and helped the many into whose hands they have fallen. It is no exaggeration to state that this little collection, written out of the life experience of the author, has helped multitudes of people over the rough places. Each chapter is short enough to be read in a resting period—and it would be a resting period indeed; for numberless times have we been told, in writing and in person, what a godsend this book has proved to be. Its record prompts us to urge Unity readers to procure the book. Paper, $.75; cloth, $1.50.

THREE OTHER PERIODICALS

WEEKLY UNITY

The various departments in our weekly periodical have been supplemented recently by a new department, the "Metaphysical Digest." The facts for this column are gleaned from the daily press. Herewith are given a few headings of articles and excerpts from late copies of Weekly Unity: "Broadcasting the Scriptures by Radio;" "Healing a Part of the Church Program;" "Man to Attain Immortality;" "The Church and Civic Welfare;" "Evolution and Christian Faith Compatible;" "Sight Restored and Life Saved."

A concise, terse, pithy style characterizes Weekly Unity, making it well suited to busy people. $1 a year.

THE CHRISTIAN BUSINESS MAN

Relieves the stress and strain of modern business life. Why struggle when you can take things by the smooth handle?

By reading the titles of articles to appear in coming issues, the reader will sense the purpose of this periodical: "The Power of Service," by Dion Martinez; "Expressing through Work," by Alvin Gruenwald; "The Pinched Consciousness," by Alex McInnes; "The Silence in Business," by E. V. Ingraham; "Just for Today," by C. L. Buckner; "The Way to the Father," by Ralph E. Boileau; "The Prosperity Consciousness," by Clyde H. Smith; "Your Job and Mine," by Francis J. Gable.

The nominal subscription price of $1 a year is a small sum to pay for the rich returns in store for the reader.

WEE WISDOM

A ten-year-old boy expresses himself in this fashion about Wee Wisdom: "I took four copies of Wee Wisdom to school, and the teacher is using them in the classes. One day I was sent to the store to buy some milk. I lost my money, but when I asked God to help me find it, there it was!"

The children are always writing to us of their little experiences, telling of this, that, and the other thing which they have been able to realize, accomplish, and overcome, through the help of the poems, stories, and lessons in beautiful Wee Wisdom. This elaborately illustrated magazine for children is priced at $1 a year.

UNITY BOOKS AND BOOKLETS

Bible, American Revised $4.50
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Christian Healing $1.00; $2.00; 3.00
Study Helps and Questions for Christian Healing ..... .35
Divine Remedies ..... paper, $.75; khaki, $2.00; keratol, 3.00
Cook Book, Unity Inn ..... washable cover, 2.00
Lessons in Business ..... paper, $.50; khaki, 1.50
Lessons in Truth ..... $.75; $1.50; 3.00
Lessons in Truth, French or Italian ..... .75
Question Helps for Lessons in Truth ..... .35
Miscellaneous Writings ..... paper, $.75; cloth, 1.50
The Garden, the Gate, and the Key 1.50
Treasure Box ..... .50
Truth in Song ..... .50
Wee Wisdom's Way ..... paper, $.75; de luxe, 1.50
Wee Wisdom Picture Book Vol. I, II, III ..... (each) 1.50
†All Sufficiency in All Things ..... .25
Beaux Arts Series (6 booklets marked †) 1.50
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Faith that Removes Mountains ..... .25
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†Finding the Christ ..... paper, $.25; keratol, 1.00
Finding the Christ (German or Spanish) ..... .35
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§Good Words ..... .35
‡Giving and Receiving ..... .25
How to Attain Your Good ..... .35
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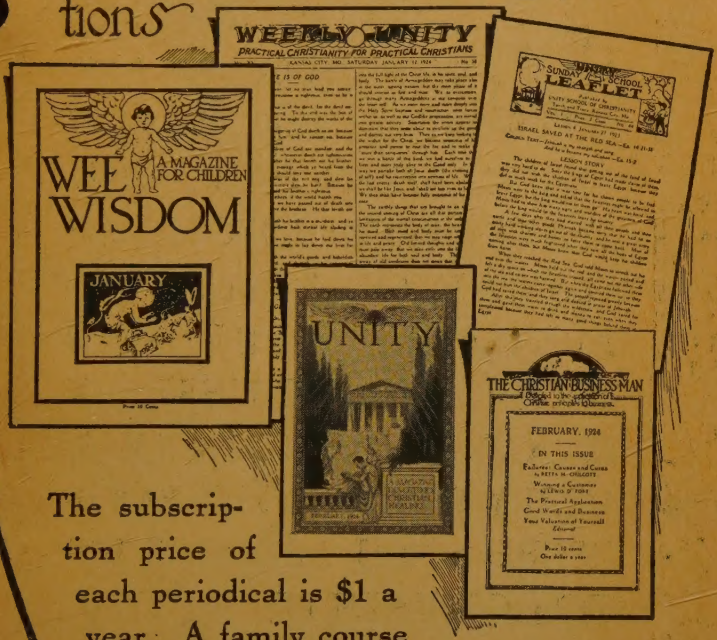

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NO, NO, I AM BUT SHADOW OF MYSELF: FOR WHAT YOU SEE IS BUT THE SMALLEST PART AND LEAST PROPORTION OF HUMANITY: I TELL YOU, MADAM, WERE THE WHOLE FRAME HERE, IT IS OF SUCH SPACIOUS, LOFTY PITCH, YOUR ROOF WERE NOT SUFFICIENT TO CONTAIN IT.

--Shakespeare.